The Churchman.

THE REV. HENRY N. HUDSON, A.M., EDITOR.]
"The Church of the Living God, the Pillar and Ground of the Truth."
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JOHN HECKER, PROPRIETOR.
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NO. 9 SPRUCE STREET

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week day in this city and Brooklyn as follows:

In TRINITY CHURCH	at 9 A. M.	and 3 P. M.
ST. LUKE'S CHURCH	7 "	5 "
CHURCH OF THE ANNUNCIATION	9 "	
CHURCH OF THE HOLY COMMUNION	8 "	6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service (with offertory for the poor) at 11 A. M.]		
EMMANUEL CHURCH	8½ A. M.	
CHURCH OF THE NATIVITY	9 "	
CHURCH OF THE TRANSFIGURATION	¼ to 9 "	and 6 P. M.
ST. LUKE'S CHURCH, Brooklyn	8½ "	
[On Festivals and Fasts, a *second* service at 5 "		
GRACE CHURCH BROOKLYN HEIGHTS	9 A. M.	and 5 "
[On Fridays, Evening Prayer with Lecture at 8 "		

ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, corner of Prince and Thompson streets. Daily prayer at 9 A. M. Seats free.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR APRIL.

24	Fourth Sunday after Easter.
25	St. Mark the Evangelist.
	MAY.
1.	Fifth Sunday after Easter: Rogation Sunday. St. Philip and St. James the Apostles.
2.	Rogation Day.
3.	Rogation Day.
4.	Rogation Day.
5.	HOLY THURSDAY, or THE ASCENSION OF OUR LORD JESUS CHRIST. [Proper Psalms instead of the Psalms for the Day.]
8.	Sunday after Ascension Day.
15.	WHITSUNDAY. [Proper Psalms instead of the Psalms for the Day.]
16.	Monday in Whitsun Week.
17.	Tuesday in Whitsun Week.
18.	Ember Day.
20.	Ember Day.
21.	Ember Day.
22.	TRINITY SUNDAY.
29.	First Sunday after Trinity.

Thoughts on the Raising of Jairus' Daughter.

BY THE REV. ISAAC WILLIAMS.

Youthful maiden, beauty's flower,
Opening for thy summer hour,
Know there is a sadder death
Than this one, of parting breath.
First of all, in secret sins
The undying worm begins;
But when prayer is given o'er,
Then the pulse doth beat no more;
Next, when faith in GOD's high will
Ceases, then the breath is still.
Soon Decay, with secret traces,
All the work of GOD effaces;
Yet awhile calm beauty lingers,
E'en beneath Death's silent fingers;
For the features still are fair,
You might think that life was there.
Now, before Corruption foul
Makes his bed in that dark soul,
Blest if love should thither lead
CHRIST, the Raiser of the Dead.
Upon Him, with earnest call,
Cast thyself, thine all in all
Make Him: what though others scorn,
Mock, and laugh, or o'er thee mourn,
Life shall soon resume her seat
Thou with Him shalt rise and eat.

THE HOUSE OF LORDS AND THE ROYAL SUPREMACY.

The following abstract of a very interesting and spirited discussion, or rather colloquy, held in the English House of Lords on Friday the 18th of March, was prepared for our department of Foreign News last week, but was obliged to lie over for want of room. On the whole, we are not sorry that such was the case, as we can now couple with it, by way of sequel, a capital editorial from the *Guardian*. We cannot but think that the whole together will do somewhat towards furthering a right understanding of the matter in debate. It will be seen that there is a class of men in England, who, in the name of religious freedom, are caressing the very principles of ecclesiastical despotism: claiming for the Royal Supremacy all that is claimed by Ultramontanism itself for the Papal: with the further aggravation, that under the former the highest questions of doctrine shall be subject, in a last appeal, to the judgment, not to say the passion, of such as are not in the communion of the English Church, and own no allegiance to her divine constitution. Perhaps it will also be seen, that he must be no ordinary man, who shall get the start of HENRY of Exeter in a question of ecclesiastical law.

Lord MONTEAGLE then presented a petition claiming to be from members of the Church in the Diocese of Sydney. He did not suppose it represented the feeling of the whole Australian Colonies, but he thought it expressed the mind of a considerable portion of the members of the English Church in that Diocese. That it was signed by many thousands, and among them were several members of the Legislative Council, magistrates, and many others of respectable position. They said that the Church in those Colonies had for some time been in a most painful and unsatisfactory condition; that doubts had been raised touching the Royal Supremacy there, to the great dismay of the petitioners, who deprecated the assumption of ecclesiastical authority which now threatened their religious freedom. That they most firmly protested against the establishment by law of any system of Church government in which the Bishop, Clergy, and Laity should not meet and vote together, with equal and concurrent jurisdiction, reserving to the Queen all the authority vested in Her Majesty as the head of the Church. Lord MONTEAGLE said that the progress which the Church had made in many of the Colonies was most encouraging; but that his own feelings and opinions fully concurred with those expressed by the petitioners.

The Archbishop of CANTERBURY said that the matter of legislation for the Church in the Colonies was one of great difficulty, but at the same time one of great necessity. That it was certainly so considered by the late Bishop of SYDNEY, whose untimely loss was most deeply regretted by all who knew him, and who had left the Colony for the sole purpose of conferring with others touching the subject. That he intended at an early period to submit a measure which he hoped would have the concurrence, not only of the Lord who had presented the petition, but of the House generally, as well as of the members of the Church in the Colony.

The Duke of NEWCASTLE thought it right to set at rest one of the alarms created by recent circumstances in the Colony. That the strongest apprehension felt by the petitioners was that some of the Bishops sought the abolition of the Queen's Supremacy. That this had arisen from the minutes passed at a meeting of the Australian Bishops at Sydney two years ago. That the intent and bearing of those minutes had been misapprehended. To correct that false impression, he read part of a letter lately received from the Bishops of ANTIGUA, QUEBEC, and CAPE TOWN, who were understood to represent the opinions of all their brethren on the subject. In the passage read, they speak as follows:

We beg most emphatically to affirm our hearty and loyal declaration of attachment to the supremacy of our Most Gracious Sovereign, and our earnest desire that we may remain, as heretofore, closely and inseparably connected with the United Church of England and Ireland; and we venture to express a hope that, in any measure which Parliament in its wisdom may see fit to sanction, provision may be contained for the maintenance of the Supremacy of the Crown, and for preserving intact our connection with the Mother Church.

The Bishop of EXETER said it was unfair in the petitioners to suggest that the proceedings of the Bishops had placed the Queen's Supremacy in danger; for the fact was that it was asserted in their minutes in a stronger way than in any other paper that could be produced. In that document it had been distinctly stated that the Queen's Supremacy rested upon the Articles and Canons of the Church; and he entreated noble lords to contradict him if he were wrong when he said that there was not in this country any other authoritative legal assertion of the Supremacy of the Crown than that which was contained in the Articles of the Church of England and the Canons of 1603. He knew it had been argued that they recognized the Queen's Supremacy when they took what was called "the Oath of Supremacy." But that was a mistake. That oath simply denied the supremacy of the Pope. The fact was, that there was no oath of supremacy, in the strict sense of the word. That oath was abolished at the Revolution. The oath at present taken was one which had been devised to suit Her Majesty's subjects in Scotland as well as in England; for it was well known that the doctrine of the Queen's Supremacy would not be endured by the members of the Kirk.

The Lord CHANCELLOR could not allow the observations of the Rt. Rev. Prelate touching the Queen's Supremacy to go forth uncontradicted. He denied that the Supremacy of the Queen depended on the Articles of the Church of England, or of any Church. It rested on the law of the land. With respect to what might be the bearing of that supremacy on ecclesiastical matters in Scotland, that was a wide question upon which he would not then enter.

The Bishop of EXETER explained that what he had said was, that the only authoritative documents which declared the Supremacy of the Crown in ecclesiastical matters were the Articles and Canons of the Church. He was not aware of any Act of Parliament now in force upon which it rested. He admitted that by the common law of the land the Queen was Supreme in all cases, and over all persons—ecclesiastical as well as civil—but he denied that Her Majesty was more supreme over ecclesiastical than over temporal cases and persons. Her Supremacy applied equally to Church and State.

Lord MONTEAGLE confessed it was with some surprise that, for the first time in that House, so far as he was aware, he had heard doubts cast upon the Supremacy of the Queen. [The Bishop of EXETER—"No, no!"] Yes, the Rt. Rev. Prelate had asserted that that Supremacy rested only upon the Articles and Canons of the Church. But upon what did those Articles and Canons rest? They had, of course, no effect except in so far as they had been confirmed by the law of the land. The Rt. Rev. Prelate seemed to think it was a conclusive argument in favor of his position that Her Majesty was not supreme in ecclesiastical matters in Scotland. Why, who ever thought of claiming Supremacy for the Queen in matters ecclesiastical except over the Church of which she is the head? The Rt. Rev. Prelate had endeavored to persuade the House that the petitioners had no provocation, and no ground for alarm, but that they were suffering from an imaginary grievance. He contended, however, that the petitioners had good cause of apprehension from the proceedings of the Bishops. If the Bishops wished to preserve the Episcopacy; if they desired to continue the union with the Church at home, from which he believed the Colonial Church never could be severed without the greatest danger to themselves—a union, therefore, which he prayed might long be preserved; if they desired peace and unity and enduring safety, let them abandon those resolutions which they now, unhappily, seemed desirous of carrying into effect.

The petition was then ordered to lie on the table.

LORD MONTEAGLE ON CHURCH AND STATE.—Advocates of the Church of England, when anxious to magnify her numerical importance, have been too much accustomed to employ the hollow artifice of counting as members of their own Church all who cannot be set down to any other; and now, as usual in such cases, the fallacy of her defenders recoils upon herself. Men who can allege no assignable connection with, or inclination towards, her doctrine or ritual, do not scruple, when it suits their purpose, to claim the character of members of her body, because they do not—sometimes although they do—avowedly belong to another persuasion. Whenever that membership can be made available to cramp her movements, discredit her clergy, or obstruct any advance in the direction of sound doctrine or healthy discipline, they claim it at once. Thus some thousand persons, representing themselves as lay members of the Church of England, present a petition through Lord MONTEAGLE to the House of Lords, "firmly protesting against the establishment by law of any system of Church government in which the Bishop, Clergy, and Laity shall not meet and vote in one council with equal and concurrent authority and jurisdiction, reserving to her Majesty all the authority vested in her Majesty as the Head of the Church."

"Equal and concurrent authority"—that is to say, the voice of a semi-dissenting chairman of a tradesman's debating society, deputed by the members of a proprietary chapel to represent them in the Synod of Sydney, shall carry the same weight in deciding a deep and intricate question of Christian doctrine as that of the Prelate selected by the Crown and accepted by the Church, to preside over the rising dioceses of the southern world. And this claim—thus totally subversive of the very first principles on which an Episcopal Church is confessedly founded, is advanced by those who call themselves its "lay members." We should like to know by what right? We should like to know how many of them could honestly say that they believed the expressed doctrines of the Church of England—conformed to her precepts—received her sacraments—obeyed her authorities—or even paid for pews in her places of worship? If by the name of laity we are to understand a body of men who know and love the doctrines of the Church to which they belong, who kneel at her altars, accept and study her teaching, and give their labor and substance to their support, we might well be called upon to give every consideration to their feelings, to place every reliance on their discretion, and to entrust them in a spirit of faith and confidence with a high degree of power. But when we are asked to extend the term "layman" to every one who chooses to add his name to a petition which lies for signature at a popular news-room, and to invest "laymen," so defined, with powers co-ordinate with those of a metropolitan Bishop, we reply by demanding their credentials, and refuse to attach any sort of weight to their judgment on religious matters till they have produced some title for meddling in them.

Lord MONTEAGLE, however, thought it necessary to support his memorialists by venting a considerable variety of common places; and he especially deprecated "the attempt to realize in our colonial possessions the idea of a dominant and exclusive Church." He might as appositely have deprecated an attempt to realize the idea of PRESTER JOHN, or to give exclusive dominance to the ten commandments of Budhoo. Even the memorialists whom he represented were above such a platitude. They were not absurd enough to impute to the Colonial Church those extinct aspirations after establishment which have long been a matter of antiquarianism in New South Wales. Lord MONTEAGLE has not yet extricated himself from the ideas of the last century. He should, at least, read the news of the day before he talks before the House of Lords on such subjects. But when a man is obstinately bent on extracting claptrap from a subject of which he knows nothing, he can hardly fail to make himself ridiculous.

But if in one speech Lord MONTEAGLE distinguished himself by protesting with pathetic solemnity against what nobody dreams of maintaining, he took an immediate opportunity to make up for it in another by enforcing with impassioned indignation what nobody can well admit. The Bishop of EXETER had in effect pointed out, or rather assumed, that the special supremacy of the Crown over that religious body which calls itself the Church of England (as distinguished from its general supremacy over all causes and persons, ecclesiastical as well as civil), rested on the special admission of that religious body embodied in its articles and canons. And he pointed out that these documents happened to form the *only* "authoritative legal assertion of the supremacy of the Crown" of England. The Lord Chancellor misunderstood and attempted to correct him—was himself corrected, and was silent. But Lord MONTEAGLE could not resist the temptation—slight enough, we should have imagined—to manufacture fustian out of the cast-off misapprehension of the Chancellor.

It was with surprise that, "for the first time in that house, so far as he was aware, he had heard doubts cast upon the supremacy of the Queen of England." [The Bishop of EXETER, "No, no."] "Yes; the Right Reverend Prelate had asserted that that supremacy rested only upon the articles and canons of the Church. But upon what did those articles and canons rest? They had, of course, no effect except in so far as they had been confirmed by the law of the land."

There is really in this passage a profusion of ignorance and inaccuracy of statement, language, and thought, which is not creditable to a person addressing, not an Irish Reformation Society, but the most august assembly in the kingdom. In the first place, he falls into the confusion usual with those who have predetermined in their mind to say a certain thing, not because it is true or in point, but because they imagine it will tell. Lord MONTEAGLE imagines generally that it is "the thing" to accuse the Bishop of EXETER of assailing the Royal Supremacy. And so he tries it. But, before echoing an *ad captandum* charge, he ought to have made himself aware what it was. Nobody "*doubts*" the Royal Supremacy. Many people deplore and dislike it—some absolutely—some in its present shape and as applied to the present time. Thousands at different periods have been driven out of the English Church—thousands probably have been alienated from religion itself, by the profanations and jobberies which it has been made the means of introducing into the most sacred places. But nobody "doubts" it. It is too clearly exhibited in the documents of Church and State to be capable of "doubt." Its limits—like the limits of most things in this world—*are* the subjects of doubt (except to those who, like the Whigs of the present day, appear to deny that it has any); but this is not what Lord MONTEAGLE said—still less what he meant.

But how does he reply to the Bishop of EXETER's "No, no?" "Yes; the Right Reverend Prelate had asserted that that supremacy rested *only* upon the articles and canons of the Church." The Right Reverend Prelate had, in fact, asserted the direct contrary. His words, then ringing in Lord MONTEAGLE's ears, and spoken with the emphasis and precision which belongs to the explanation of a misunderstanding, were these—"He admitted that *by the common law of the land* the Queen was supreme in all cases and over all persons, ecclesiastical as well as civil." In the face of this explanation, Lord MONTEAGLE does not scruple to interpolate the word "only" (for, according to the impartial *Times*, this *is* an interpolation), in order to make it appear that the Bishop had said and meant what he did not say and mean, and what Lord MONTEAGLE (except by stopping his ears) could not help knowing that he had just disclaimed. This would hardly be worth observing, except to expose a certain unprincipled determination, now so common as to invite exposure, to brandish the idea of the Royal Supremacy before the eyes of the public, like a red rag before an angry bull (and with as little reference to any reason or justice), whenever the English Church demands to be considered as a religious body.

"But," Lord MONTEAGLE proceeds, "upon what do those articles and canons rest? They had, of course, no effect, except in so far as they had been confirmed by the law of the land."

What does he mean? Does he mean that articles and canons would not be enforced by courts of law, unless they were so enforced? This it would be so difficult to deny that one hardly sees why it should have been asserted.

Does he mean that they would not be so enforced unless they were ratified by Act of Parliament? This is not true, for there are canons which were never so ratified, and were yet declared by Lord HOLT to be binding on the clergy.

Does he mean that the authoritative declarations of the Church would have no binding force upon the consciences of her members, unless they were confirmed by the law of the land? This, probably, *is* what he means. We can fancy half-a-dozen tinkling antitheses on the subject. He would probably rule his conscience by the Bible, and his conduct by the law of the land—would acknowledge no authorities but those of his Sovereign in the accidents, and his Maker in the essentials, of religion—and so on. Such sayings, with the proper infusion of "priestcraft," personal religion, and other like topics, might be manufactured without difficulty, and in any quantity for the consumption of vestry-meetings or of Exeter Hall. But they do not get rid of the broad principle of which nature and revelation alike inform us—that religious men are intended to belong to religious bodies, and must, therefore, guide themselves by the laws imposed (not being contrary to their consciences) by such bodies—nor of the plain fact that the English legislature has no pretence to be such a religious body, while the English Church has. And such sayings consequently leave it as clear as it was before, that a person who enters into communion with the English Church owes to her and her formularies a real and substantial duty, which we do not undertake, however, to define, but which is as independent of municipal law as the analogous obligations of a Roman Catholic or a Quaker.

But Lord MONTEAGLE may say that he at least only acknowledges the religious body to which he belongs as the organ and creature of the State. We can only say that, in that case, he differs from the State itself. The Articles, he is aware, were "agreed upon by the Archbishops and Clergy of both Provinces, and the whole Clergy in the Convocation holden at London in the year 1562;" but he rests their binding authority exclusively on the fact that they were afterwards embodied in an Act of Parliament. And what do these Articles, and by consequence the Act of Parliament itself, say? (Article XX). "The Church" (not the State) "hath power to decree rites and ceremonies, and authority in controversies of faith." Till embodied in the Act of Parliament, this phrase was an assertion by the Church of her own inherent authority. When so embodied, it became a legislative recognition of that authority, and should avail to protect us from such talk as that which, with much of the same kind, he produced to the House of Lords last Friday evening.

COMMUNICATIONS.

For The Churchman.

THE NON-RELIGIOUS COMMON SCHOOLS.

LETTER II.

REV. AND DEAR SIR: I proceed according to the intention intimated in my last, to notice and endeavor to refute, in the order in which they occur, the very unchristian principles enumerated in the concluding section of the recently published Canadian Common School Report for 1851.

1. In the first section of his remarks, the Chief Superintendent declares thus: "the system of Common School instruction should like the Legislature which has established it and the Government which administers it, be non-sectarian and national." That is, translated into *honest* English—"the system of Common School instruction should (alas too truly!) *like* the Legislature which has established and the Government that administers it, be *non-Christian*, having no reference to man's immortal nature, but *heathenly* national, being solely confined to his temporal advantage." In nothing does the Chief Superintendent appear to be more painfully disingenuous than in his bitter opposition to denominational schools, and yet his *cant* (I wish I had a softer word, equally truthful, to use,) in professing to wish the Common Schools to be religious. I can understand the conduct of many of our rulers—mere political adventurers, whose aim is notoriously their own advancement, and who unblushingly worship the god of this world—in their determination to exclude religion from the public instruction of our youth; theirs is, at least, consistent impiety! But for one who still claims the ministerial character, first to exclude all ministerial interference and distinctive religious teaching from his schools, and then to profess to wish to retain religious influence in them, is an unholy inconsistency to which I do not care to give a name.

Dr. RYERSON is too acute a theologian not to know that in excluding what he is pleased to term "sectarian instruction," he *excludes Christian instruction!* Christianity is not a mere compound of negations, nor is it only a code of moral precepts; it is a positive, mysterious sacramental institution; the fulfilment of whose duties, and the enjoyment of whose transcendent blessings, depend upon the positive reception of Divine grace, which grace, in order to its being obtained, is to be sought in certain ways, by the performance of certain conditions, and through the aid of certain acts of service and worship, all prescribed, or authoritatively sanctioned by the Divine Author of our religion Himself. Now it is surely self-evident that such a system as this requires positive, didactic, and explicit teaching, with the enforcing of certain well-understood methods of religious service and Divine worship. Hence all Christian teaching, in order to be thus explicit, must be what our Rev. Superintendent would call "sectarian," and all institutions of Christian worship must be the same, inasmuch as all earnestness in religion implies particularity, and such particularity is, in its very nature, exclusive of its opposite; and this, again, in his idea is "sectarian." In fact, all that men know of distinctive Christianity in its doctrines, worship, or practice, must be through some distinctive religious body. Hence, I appeal to all earnest religionists, from the scriptural Catholic down to the fanatic Shaker, for the truth of the remark, that, as an all but universal fact, wherever you find men unconnected with any body or "sect" of Christians, they are alike ignorant of its distinctive principles, and uninfluenced by its distinctive holiness. Thus, then, is my position proved—that "unsectarian" schools, that is, schools freed from the particular influence of any particular denomination of Christians, must of necessity be *unchristian schools*.

Having thus placed the controversy upon what I consider its right basis, I proceed to notice the attack which is made in the same section upon the supporters of Christian, or as he terms them, "sectarian" schools. The distinction which our Chief Superintendent draws between what he calls "a mere sectarian and a patriot," is well worthy of note, as it affords but too true a picture of the high value, which on this Continent generally is placed upon *political* as compared with Christian earnestness. "The one" (i. e. the sectarian), he says, "places his sect above his country, and supports or opposes every public law or measure of government just as it may or may not promote the interst of his own sect, irrespective of the public interests, and in rivalship with those of other sects; the other (i. e. the Patriot) views the well-being of his country as the great end to be proposed and pursued, and the sect as among the instrumentalities tributary to that end." Now if what I have previously said respecting Christianity being only earnestly known to individuals through their connection with some denomination be correct, it follows, that in the above charge, for "sectarian" we must read Christian, and for "his sect" his Christianity; and then what is the real meaning of the charge thus urged by the Chief Superintendent against the earnest-minded Christians? Simply this, that they place their Christianity above their earthly country! Is this then such a glaring inconsistency in the followers of Him who declared "he that loveth father or mother more than Me is not worthy of Me," that they deserve to be branded, and that by a Reverend Doctor of Divinity, throughout the length and breadth of the Province, as being selfish and unpatriotic?

But further, the Rev. Chief Superintendent thus sets the broad seal of his official sanction to the unchristian idea that the man who sacrifices his religious principles to political expediency in order to secure an earthly good, is the true patriot! Is not this melancholy teaching for a minister of religion? But we spurn the unhallowed dogma, from whatever source it comes! Christian Patriots believe the promise of their Divine Master to be of universal application, where he says, "Seek ye first the Kingdom of GOD and his righteousness; and all these (temporal) things shall be added unto you." They therefore hold it to be the truest patriotism, and it is the only consistent religion, in their political and national as well as their more private relations, thus to act. Consequently earnest-minded men everywhere must, no less as patriots than as Christians, firmly oppose every Government act which is either subversive of the supremacy of CHRIST, or tends to prevent the spread of His righteousness among the people. And both these wickednesses they know are committed in merely sectarian Common School laws.

Again, it is written that righteousness exalteth a nation; this is a prominent article in the Christian patriot's creed. His patriotism therefore is of too high a tone to permit him to yield one inch of ground to those who would nationally train the children of his people, utterly excluding that righteousness through which alone, he knows, the glory of his nation can be secured.

Time would fail me to notice all the very serious fallacies into which the Chief Superintendent falls in the part of his report under our consideration, as for instance, his worse than Erastian notion, as expressed in the concluding portion of the quotation I gave above, that the "sects"—he means the Church of GOD—exist only or chiefly, as "tributaries" to the "great end" of the "well-being of the country." Why, Sir, I should not have supposed that any divine, save perhaps a German neologist (and scarcely even he), would have needed to be reminded how plainly the Volume of Inspiration teaches, and what a striking commentary all history affords of its truth, *that the nations of the earth are upheld or destroyed only as they aid directly or indirectly in manifesting the glory of the* SON *of* GOD, and that chiefly through His Body and Bride the Church. Doubtless it is his fundamental error in this respect, which aids in blinding Dr. RYERSON's eyes to the unhallowed nature of his efforts in seeking to exalt secular over religious instruction. But these collateral errors, most serious as they are, I must leave, and proceed with the consideration of those more directly bearing upon the School question.

2. In his second section, after a fanfaronade respecting *his* conviction of the necessity of religious instruction—only it must not interfere with him and his schools, he proceeds thus: "The history of modern Europe in general, and of England in particular, teaches us that when the elementary schools were in the hands of the Church, and the State performed no other office in regard to schools than that of tax-assessor and tax-gatherer to the Church, the mass of the people were deplorably ignorant and therefore deplorably enslaved." When the Chief Superintendent framed this sentence, he was either "deplorably" ignorant or "deplorably" dishonest. Till within a very few years *there was no general Government aid at all for schools in England*, and consequently, when the poor were taught, it was by the aid of private benefactions, or in Sunday Schools; and that the vast majority of these, and incomparably the most efficient of them, were in connection with the Church, is too common to fame to need to be insisted upon. To the efficient use which the Church makes of her present educational means, let the Wesleyan Dr. HANNAH, quoted in my last, be a sufficient witness.

His pitiful remark respecting the "deplorable enslaving" of England's peasantry, we might fearlessly leave the freest nation upon earth to answer! I must, however, permit myself to ask what is the meaning of these *ad captandum* slanders of England? I remember England's poor for between thirty and forty years, north, south and east; my parents before me were Saxon and Norman English, from different parts of the kingdom; my connections both in the Church and among Dissenters are numerous, and I declare my utter ignorance of the enslaving of any portion of England's people for centuries past. If indeed the want of a vote at elections be slavery, then truly England's peasantry not only were, but *are* slaves, in common with the vast proportion of Canadians, yea and even Americans, notwithstanding their "Universal Suffrage." Indeed, that such an insinuation is an unworthy slander, apparently used as a political *clap trap*, is further evident from the fact that the repeal of the Test and Corporation Act, the passing of the Romish Relief Bill, and of the Reform Bill, were forced upon the country by these "deplorably enslaved" masses against the earnest convictions and strong opposition of the well-informed yeomanry and gentry. But of one fact I can assure the Chief Superintendent, that *since the poor were taken from under the care of the Church and the Church's gentry* by our giant manufactories and Union Workhouses, something a vast deal more approaching to a "deplorable enslaving" of the people will be found, than for ages previously; and this "enslaving" be it remembered, has taken place during the, alas, Anglican, democractic, mammon-worshipping, Church-oppressing movements of the 19th century. I recommend the Rev. Dr. when next he travels, if he wishes to see the nearest approach to degradation and "slavery," to visit the manufacturing and mining districts of Britain, the masses of which are freed from all authoritative church control, and, to a painful degree, are separated from the effective influence of the sons of the Church.

In proof however that my assertion, made a little while back—that the consistent earnest-minded Christian is the only true patriot, is as applicable in the matter of Common Schools, as in every other case, let the following statistics, taken from Sir ARCHIBALD ALISON's new work, be the painful proof; since they do most unanswerably manifest not only the morally, but the *nationally* ruinous effects of mere secular education, *when alone*. He thus writes—"The utmost efforts have for a quarter of a century been made in various countries to extend the blessings of education to the laboring classes; but not only has no diminution in consequence been perceptible in the amount of crime and the turbulence of mankind, but the effect has been just the reverse; *they have both signally and alarmingly increased*. Education has been made a matter of State policy in Prussia, and every child is by the compulsion of government sent to school, and yet serious crime is about *fourteen times* as prevalent, in proportion to the population in Prussia, as it is in France, where about two-thirds of the whole inhabitants can neither read nor write. In France itself, it appears from the 'Statistique Morale de la France,' that the amount of crime in all the eighty-three departments is, with one single exception, in proportion to the amount of instruction received. By far the greater proportion of the ladies of pleasure in Paris come from the districts to the north of the Loire, the most highly educated in France. In Scotland, the educated criminals are to the uneducated as 4½ to 1; in Ireland they are about equal. In America, and in most of the States of the Union, three times the uneducated. These facts, *to all persons capable of yielding assent to evidence in opposition to prejudice*, completely settle the question." "Experience has now abundantly verified the melancholy truth so often enforced in Scripture—so constantly forgotten by mankind—that intellectual cultivation has *no effect* in arresting the sources of evil in the human heart"; but that *while it alters the direction of crime, it also increases its amount*. Hence, "the precept of our SAVIOUR was to preach the Gospel to all nations, *not* to educate all nations."

With these unanswerable facts and conclusions staring us in the face, would it not be the height of unpardonable presumption—a very tempting of the judgments of a holy GOD, allow me respectfully to ask—for the Christians of this Province to permit the dearest interests of their children to be any longer sacrificed to so unholy a method of instruction; one which has already been productive of so much evil in other lands? I say "permit," because, I repeat, if we are only earnestly united in the matter, we *have* the power constitutionally to wrest a better system from the hands of the Government.

I reserve for my next an examination of the astounding assertion that Denominational schools "would cost the people more than five-fold what they have now to pay for school purposes." And I hope in so doing to be able to adduce a scheme which may satisfy the candid amongst yourselves in the United States of the practicability of Denominational schools. Yours very sincerely,

Diocese of Toronto, April 1853. A CATHOLIC.

For The Churchman.

MR. EDITOR: The following, or a similar notice, it is suggested, might with great propriety be given in many of our congregations. Yours truly,

A CITY RECTOR.

The Prayers of the Church are desired for a large number of sick persons, who are suffering under a distressing and remarkable disease, which has become an epidemic in the Parish.

It is *Intermittent* in its nature, entirely leaving its subjects during the six days of the week, so that they are able to attend regularly to all their worldly business, but returning with almost unfailing certainty on every LORD's day, and with *especial violence* just before the afternoon's service.

Many sincere christians (as we are bound in charity to believe them) and even communicants, who doubtless deplore their unavoidable absence from the Sanctuary, are thus rendered unable to attend the Public Worship of their Maker.

As to the precise nature of this melancholy disease, there is a diversity of opinion.

Some suppose it to be identical with the old "Possession by the Devil," instances of which are recorded in Holy Scripture, and that it is inflicted by that Evil Spirit in order to withdraw men from the service of GOD.

Other spiritual Physicians regard it as a peculiar kind of *Disease of the Heart*, which vital organ gradually becomes deadened and insensible, and even, at last, ossified, or turned into stone.

Whatever be its nature, the Prayers of the Church are earnestly desired in behalf of its suffering victims (who are by it incapacitated for the performance of their religious duties, and debarred from their greatest privilege this side of Heaven), that they may be enabled again to unite with their brethren in the Public Services of GOD's Holy House. For certainly any sickness which is sufficient to keep them statedly or frequently from those services, is of sufficient magnitude to call for the use of the Prayer which the Church has appointed for her sick members: as also to cause them, when they are enabled at last to appear again in their place in the Sanctuary, to offer the "Thanksgiving for a Recovery from Sickness."

THE TRUE AND THE FALSE REFORMERS.

In our day, one of the commonest effects of the method we are considering is when men, by searching in the depths of their own spirits, find that to do right as members of the race, they must cast off what claims to be their duty as members of a particular state. Of course everybody knows that the general principles of right and justice are made available to the ends and uses of human life, by being built into special forms, and orders, and settlements. Hence the various institutions and fixtures of the state, which are, as it were, the organs and sinews of the public life; the feet, hands, eyes, tongue, whereby justice talks with us, and through which are conveyed down to us the very notes of that Law whose "seat is the bosom of GOD, her voice, the harmony of the world."

Now, our argument has all along stood on the ground, that if men make any real discoveries, whether in the substance or in the application of justice, such discoveries will work in and coalesce with what is already known and established; and that their doing, or aptness to do this, is indeed the very test of their being founded in truth and nature. We thus have a course of improving *upon* the past, not of improving *away from* it. If the civil body be imperfect or maimed in any of its parts or members, it is to be healed or perfected through those parts that are sound. Wherefore, if a man have found any new elements of truth, and wish to do good with them, so far from thinking those existing limbs and organs in the way, and therefore to be uprooted and overturned before he can begin—so far from this, he will naturally embrace and cherish them as so much already done towards the end he has in view. But especially, if his mind have been used to work upon the materials of history and experience, not upon itself, the habit thence formed of knowing truth as it is in operation will keep him from any notions of such a truth as will not operate, till he have first made a new world for it to operate in. Taking for granted, that whatsoever is true can be put to work and made to do something, and that this is the only legitimate way of approving its truth, he will fall in with things as they are, and endeavor to rectify them: pursuing the methods of nature, which are slow, silent, and gradual, save in the work of destruction, he will try to insinuate his specifics so cunningly, that the subject shall scarce know what 'tis that makes him better; and, if amendment do not follow, he will rather doubt the wisdom of his prescriptions, than go to smashing up the patient, because the disease does not yield to his treatment.

Very different, most likely, will be the course of one who begins by drawing up from his own mind some scheme of absolute, essential justice and right. The truth of the thing he will not allow to stand in issue, to be judged by its practical working: that he assumes as already certain, and makes a point of conscience not to doubt it; and if the things that are do not forthwith own it, bow to it, and link in with it, especially if they clash with it, or turn their backs upon it, that is their fault, and they must be put out of the way. Thus he resolves in the outset not to respect, not to heed anything that thwarts or resists his hand. There is to be no trimming and fitting of his thought to the state of affairs, the specialities of the case, the thousand circumstances that will never receive law, except they be first allowed to give it: he proceeds at once to cut asunder the very sinews and veins and arteries, to crush up all that fine vascular network, through which the other seeks to operate and infuse his preparations. He not only thinks he stands, but he is so sure, so very sure of it, that he will not even listen to the voice that bids him take heed lest he fall. If, which is apt to be case, he put his scheme on the ground of philanthropy (for that is the hobby that every ambitious agitator now rides), we shall hardly catch him consenting to do good, save in a way of his own, nor stooping to do any good at all, unless all that he would may be done at once. Nay, if things do not come over to him, and accept the precise form and measure of good which he offers, probably he will try to make them as bad as he can, thinking, forsooth, that the worse they are to-day, the better will be his chance to-morrow.

In all which it is evident enough that the man is proceeding upon his abstract ideas of eternal and absolute justice and right. And, according to these, his proceeding may be correct; but the truth is, these ideas, however good to speculate with, are good for nothing, nay, worse than nothing, to operate with. For, peradventure, you may observe that, having so large a scope, to work by lawful and innocent means falls quite below his range: this is the concern of a creeping, unerected spirit: his plan is altogether heroic and divine; and the test of its divineness perchance is even this, that it transcend the acknowledged measures of innocence and law: whatsoever hurt it may do here and now, is nothing to him who sees the end. Besides, having a great principle to carry out, we may scarce expect him to stop for the little minutes and drops of beneficence; that he should turn aside to wipe this tear, or hush that sigh: for why should he spend his time in weaving a blanket to keep the cold off a poor shiverer at his door, when he is weaving a grand plan for blanketing all the poor shiverers a thousand miles off, or a hundred years hence?

Meanwhile, instead of undertaking to do, his province is to blow a trumpet, and call the people together, and tell the world what ought to be done: especially he must bring the State, or the Church, or both, over to his views, and make them his drudges, or else smash them up and toss them out of the way; so that upon the trumpet of benevolence he proceeds to discourse the anthems of sedition. And so he goes about reasoning or railing others into his opinions; his mind grows restless, feverish, spasmodic; he disputes fiercely, he tugs unceasingly to maintain and propagate his notions; those abstract ideas being as thorns in his side, and evermore filling him with glorious unrest. And whereas conscience is the mind of man as it stands dressed in and for religion, therefore the authority of this must be urged in support of his opinions, and upon this he fathers whatsoever he is led either to do in furtherance of his cause, or to say in maintenance of his doings. In all which, truly, there is great pride, little knowledge, and less charity. Alas! it is not truth, but self, that the man is trusting in, and working for, and wishing to have prevail; and therefore his work is without love, and his trust without peace: and he is therefore angry and impatient, and abusive and denunciatory, full of storm and fury and wrath, because he is moved, not by charity, but by self-will.—*Church Review.*

'Tis not in battles that from youth we train
The Governor who must be wise and good,
And temper with the sternness of the brain
Thoughts motherly and meek as womanhood.
Wisdom doth live with children round her knees:
Books, leisure, perfect freedom, and the talk
Man holds with week-day man in the hourly walk
Of the mind's business—these are the degrees
By which true Sway doth mount; this is the stalk
True Power doth grow on; and her rights are these.
—WORDSWORTH.

PLAIN PREACHING.

From the preface to a Sermon preached and published by the Rev. J. H. GURNEY, rector of St. Mary's, Marylebone, on the death of the Duke of WELLINGTON:

I believe one grand reason why the pulpit has so little power in this age of keen intellectual activity is, that there is a sort of divorce between the Sunday Sermon, and the topics and language of every-day life. It is assumed that Sermons, properly so-called, must be composed after a prescribed model—that what men read about in newspapers they are not to hear about from their clergymen—that the world and all its busy doings are to be left behind during the time of solemn meeting, and that anything of a homely kind, though it have reference to prevalent sins and neglected duties, is beneath the dignity of the place. By one set, who are very positive and imperious in their demands, and very decisive in condemning what does not accord precisely with their own standard, a limited range of subjects is allowed, and a very frequent iteration of their favorite doctrines is insisted on. By another set, matters, which are controverted among theologians and ecclesiastics, are made the almost weekly fare of the Christian people; questions about Church authority and Church ceremonies, on which the holiest men have taken different sides, are gravely discussed before unlearned audiences; and many a plain man, who wants to know how best to serve GOD and battle with temptation, is puzzled at hearing so much from the Minister about things of which the New Testament says so very little. Another large class, who belong to no set, preach what offend none and pleases many—what is correct in taste and orthodox in doctrine—but pointless and ineffective, because it is all vague and dreamy—not coming home, as Dr. CHALMERS would say, to men's 'business and bosoms'—not illustrated by that which they see, and know, and feel—not applied *by name* to the classes for whose benefit it is intended.

The result we know full well. Sermons that exceed the conventional half-hour are counted a weariness by most; and in the face of all we hear about advancing education and the improved morality of the people, there is the painful startling fact, that in our largest towns *men* belonging to the working classes are hardly seen in our churches, while the most thoughtful and intelligent are those who absent themselves most regularly. I know that there are other concurring causes; whatever they are, it is a plain and urgent duty to search them out: Visitation Sermons and Bishops' Charges would be much improved, I think, in tone and quality, if this blot on our Church in its national character were frankly admitted and earnestly deplored, and if the clergy were summoned to confer together respecting the means of wiping it out, parish by parish. But, at any rate, *a want of freedom in the pulpit*, I have not the smallest doubt, is one hindrance, operating most extensively to deaden the power of our ministry, and to drive away from our churches the very men whom it is most important to draw thither. We are cramped and fettered by the supposed necessity of excluding from our Sunday exhortations what fastidious hearers will think too secular; language is to be chosen which will suit the refined taste of the few, not that which best suits men doing the rough work of life, and used to plain speaking everywhere else. Devout people, who can read good books at home, and who do read, perhaps, twenty times as much on religious subjects as they ever heard from the pulpit, are to have the fare *they* like best, while the undevout, the indifferent, the worldly-minded, the burdened and tempted ones who meet seducers *every day*, and Christian advisers almost *never*, are not met on their own ground, not reasoned with in terms that suit *their* case, not made to feel that the preacher knows *their* wants, and can readily help them to better things. The rule of 'giving *every man* his portion of meat in due season,' is sadly forgotten. Too much deference is paid to the little knot of religious critics, who acquit and condemn with reference to their own likings; while the crowd of common hearers, who are bigoted to no school of doctrine, but wish to hear about plain things in plain English, are held too cheap.

All this needs correcting. I want to see a body of men, occupying the most public positions, who shall have ability and courage to take their own ground—who shall preach out *naturally* what is in *their* thoughts—and in *the people's* thoughts—above all, who shall deal with the *actual living world* in its several aspects of good and evil, as their subject, and search every corner of it with the penetrating light of GOD's truth. At present, many a dark place is left unexplored, and numbers hardly recognize their own faults in the phrases of *studied ambiguity* which are intended to describe them. The broad distinction between a 'conversation such as becometh the Gospel of CHRIST,' and decorum at home, accompanied with the payment of accustomed dues in the shape of almsgiving and devotion, is not insisted on in language of transparent clearness. The delusion lasts up to three score years and ten that baptized Christians may be worldly-minded to the heart's core, and yet die with a good hope; partly, I cannot help thinking, because they are not often enough confronted with *their own world*—the world in which they are sinning against GOD, and the poor, and their own souls every week—and forced to see their evil practices and guilty shortcomings in all their naked deformity. Very plain-speaking texts are often *quoted*; but *plain-speaking interpretation*, and *plain-speaking application*, are wanted for sleepy hearers and dull consciences; and in these we come short.

All of us alike come short, I mean; I am not condemning my brethren, and sparing myself. I know very well, too, how much of earnest, faithful preaching there is of a certain kind, and how much of weight is given to the exhortations of many a man of GOD, whose own holy life helps to expound and apply his Christian lessons. I would gladly sit at their feet, and learn from them many things which I need to know more perfectly. But I believe I do say what intelligent, conscientious laymen think and feel, when I declare my belief that for lack of preaching that is more *direct*, more *personal*, in a good sense, more answering to the felt wants of their *daily life*, numbers desert our churches, and many more gladly escape from them as soon as the service is concluded.

A LIBERAL BIGOT.—The Grand Duke of TUSCANY has conferred the honor of Knighthood of the Order of Saint JOSEPH upon the Jew ROTHSCHILD, in consideration of the service of that wealthy unbeliever *in negociating a loan*. Can liberality (asks the *Standard*) go beyond this? A Jew admitted to an order dedicated to the husband of the Blessed Virgin, and conferred by a Prince who imprisons men and women for daring to read the "Testament" of the Divine SON of that Blessed Virgin!

For The Churchman.

THE EXPERIENCE OF THE PAST.

The time past of his life is fraught, to every Christian, with most important and wholesome monition. He should constantly keep up the recollection of whatever therein may throw light upon his spiritual state; indicate progress, stagnation, or retrogression, in his spiritual life; give fulness and clearness to his views of the workings of God's providence and grace; and impress upon him the course of duty and of safety.

No one can look back on his past experience without abundant cause to bless the Lord for His goodness and loving kindness. These may have been manifested by success and prosperity in worldly affairs, or at least a sufficiency of comfort and enjoyment in his state of life; by health of body, restored, it may be, after temporary loss; by merciful alleviations and mitigations of worldly trials; by relief in difficulties and embarrassments; and by those joys of social and domestic life, warming and energizing the best sympathies and sensibilities of our nature, which add so much to the happiness, and detract so much from the trials and sorrows of the world.

The Christian should often engage, warmly and cordially, in grateful and affectionate recollection of such proofs of his Heavenly Father's love. He should dwell on them till his heart burns within him, in return of love to that great and good Being, and in that earnest devotion which craves the still higher blessing of having all sanctified and overruled to his soul's welfare; and which rests not content until enjoying the honest consciousness that his is the perpetual thank-offering to his gracious God of himself, soul, body, and spirit, with all their powers and faculties; and of all the means and opportunities of good with which he may be blessed.

Unless the goodness of God produce this effect—let it never be forgotten—it becomes a cause of ingratitude, and is thus wrested to the increase of guilt and condemnation.

Blessed are they, who, recalling the experience of the past, chiefly love to dwell on *spiritual* mercies. They remember, with pious gratitude, how the Spirit of God has—perhaps after conversion from ways of sin and shame and ruin, or from spiritual coldness and inaction, enabled them to do Him faithful service, and find therein edification, comfort, and joy. They have felt how their looking to their Saviour in the faith and affections of the gospel, and in humble and earnest use of the appointed means of divine grace, has been answered by the precious influences of that grace, renewing their hearts, "mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things," in the spiritual experiences and holy obedience of the Christian life. Herein they have found "sweet, pleasant, and unspeakable comfort," imparting a satisfaction and delight which the world can neither give nor take away. Often has the Bible brought joy and gladness into their hearts, lightened with comfort the dark hours of affliction, and cheered them when pursuing their pilgrimage with heavy and weary steps. The services of the temple and the altar, sought, it may be, with devout and willing heart, on the world's days, and by cheerful accommodation thereto of the world's cares, pursuits, and pleasures, have afforded much of their happiness, and prepared them for Christian-like meeting with the trials, discharge of the duties, and participation in the joys, of the present time. The closet of prayer and holy reading and meditation, has furnished "times of refreshing from the presence of the Lord," cheering, consoling, enlightening, and animating. Family worship has strengthened the principles, and nourished the affections, most fruitful of domestic happiness and welfare; and been means of those smiles of divine favor, and visitations of divine grace, whence flow the choicest of earth's enjoyments. Yielding to the motions of the Holy Ghost; gladly and solicitously asking for the path of obedience to the divine will; humbly and faithfully seeking, as God requires they shall be sought, the direction and aid of His grace, that they may walk therein; and devoutly surrendering their moral agency to that direction and aid; they have been blessed with that Christian experience which finds the ways of religion to be indeed ways of pleasantness, and all her paths that heavenly peace which can be enjoyed only in the reconciliation with God which Christ wrought by His atonement.

Keeping these things, and pondering them in his heart, the Christian will have a perpetual incentive to "hold fast the confidence, and the rejoicing of the hope," which he has in the faith of Christ, "firm unto the end."

The experience of the past has brought sorrow which still rests on many hearts: but their afflictions were from that Hand which never chastens except in love. If He has deprived them of health, of worldly substance, or of any other source of happiness; has disappointed their hopes, blasted their expectations, and darkly clouded their prospects; it was a kind warning of the danger to their real welfare, and their best and most enduring interests, of setting their affections, and bestowing their time and care, on things on the earth, more than on things above. It was a parental admonition, intimately connected with their permanent and highest well-being, that they were not created solely or mainly for this world, but for another which is eternal; and that, therefore, the joys of the world are uncertain, short, and transient. It was a Father's correction, to call or keep them to their duty. He may have seen lurking in their course of enjoyment, dangers and evils little anticipated by themselves. Let them not doubt that He has determined concerning them in the best and wisest way; and take even the heaviest of His dispensations, as the chastisement of love; well assured that if it be received and borne in the spirit of the gospel, it will, by His grace and mercy, be means of their advancement towards a far more exceeding and eternal weight of glory.

In the recollections of the past, there are probably few readers whose minds do not revert, in sorrow and sadness, to death's doings. The cruel invader has entered the domestic circle; has torn asunder nearest and dearest relatives and friends; has carried the warm and loving heart cold and senseless to the grave. The young and the healthy, as well as the old and the victims of lingering disease, have been taken from us. The accident of a moment, or the appalling rapidity of some of the innumerable attacks which sickness makes on the human frame, has summoned the living to join the great family of the dead. Every age, from infancy to grey hairs, has been made to bend under the stroke of death. Every station of life, from that surrounded by the most abundant of this world's comforts and enjoyments, to that which hardly knows a comfort or a joy, has furnished its victims to the insatiate destroyer.

Such reminiscences are replete with the most salutary warnings and instructions. They tell us that none, be his condition what it may, is, at any moment, secure. They press most emphatically the Saviour's solemn warning, *Be ye also ready*—a warning enforced by the heart-stirring reality which Scripture gives to the dreadful judgment-day, and to the horrors of everlasting damnation.

God grant that amidst the memories caused by death, there may be among my readers much of the blessed consolation flowing from recollections of the death of the righteous. O how rich the mercy that comes to us in the midst of judgment, when the grace of God, in its promised blessing on the faith, and humble penitence, and holy obedience, and warm and expansive charity, of the righteous, gives us the sure and certain hope that the death of those we loved, and yet do love, has been their change to unalloyed and everlasting bliss! It is a mercy for which we owe to our God the warmest gratitude of heart, proved sincere and true by the earnest and consistent devotion of character and life. It is a mercy which opens to us, if we will have it so, the prospect of renewed and unending association, in the fulness of mutual joy, with loved ones who have left the world before us. But it is a mercy—and this is a consideration which should go to the very depths of the heart's anxieties and cares and efforts—which, not duly improved, must increase both guilt and condemnation.

How has our past life been spent? How far have we answered its end as a time of probation for eternity? What have been the general principles, what the leading course, what the character in detail, of our conduct? These are inquiries of infinite moment; and should be prosecuted with an especial view to the knowledge we actually have of our duty; any advantages it may have pleased God to afford us for obtaining that knowledge; any calls and motives to the discharge of duty that may have been presented by the circumstances in which we have been placed; and the access we have had to the means of grace for that discharge.

Every one who duly examines himself will find one of three states to be his own: either that he has ungratefully neglected the one thing needful, and lived in dangerous alienation from God and His service; or that his attention to religious things has been partial, and kept subservient to devotion to the things of time; or that he has ground for the humble hope that in humility and sincerity of heart he has faithfully striven to be and to do as the Gospel requires.

The first of these classes have doubtless often had their guilt and danger laid before them, and been warned of the utter hopelessness of their case, unless they avail themselves of the offered grace of God for thorough repentance and amendment. They know, too, that if they let the present hour pass without repentance, there is no certainty that they ever can repent. Meanwhile, each neglected moment adds to their guilt; is a fresh indignity offered to Him Who condescends affectionately to invite them to come to Him that they may escape death and have life everlasting; a fresh insult to that Holy Spirit Who waits to direct and further them in the way of salvation. Let them beware: the day of forbearance and long suffering may be very near its close: the fearful accumulation of God's just wrath, anger, and displeasure, may soon burst over their heads, and bring upon them swift and everlasting destruction.

There are those who do not entirely neglect their christian duties; but do not bestow on them the attention, care, and exertion, which their character and importance demand. Some sensibility to the beauty and excellence of religion, and the claims of their God; some idea of the value of the Gospel in man's social relations; an unwillingness to live entirely regardless of a future state; a fear of the consequences of hardened sin; a consideration of appearances; or some reference, it may be, to interest or advantage; urges them to attention to religious matters: but it is miserably circumscribed by love of the world, and objection to whatever is mortifying and self-denying in the Gospel. A want of a proper estimate of the character and claims of religion, of a deep conviction of its importance, of a love of piety, of supreme devotion to God, of a just appreciation of the value of the soul, a want, in short, of that guidance of the understanding, that rule of principle, and that enlistment of the affections, which can only come of the full, free, and willing surrendry of the heart to the influences of the Spirit of grace and truth, suffers the world and its concerns to keep the ascendancy. The result is, wretched delusion, taking for religion only its deceitful appearance; a subjection to the craft and subtlety of the devil, whereby he would, while persuading men that they are discharging duty, serving God, and working out their salvation, secure them to himself, that he may keep them from that course of heavenly wisdom here, which would deprive him of ruling over their everlasting destiny hereafter. Let those who are unhappily in this condition, reflect that there must be serious and important meaning in the Scripture declarations, that we cannot serve God and mammon, that the love of the world is enmity against God, and that all our heart, all our soul, all our mind, and all our strength, are required in His love and service.

It is a comfort to turn for a moment to those of my readers whose recollections of the past, and experience of the present, give reasonable ground of hope that they are faithful followers of Jesus. Let them constantly remember that it is not in their own strength, but only the strength of the Lord, that they can continue such: and that it is not their own righteousness, but only the righteousness of Christ, that can procure for them the acceptance, favor, and blessing of God. Let them avoid presumption, and display, and vain-glory. Let them be ever humbled under a sense of their own insufficiency, of the imperfection of their highest righteousness, and of their constant dependence on the mercy and grace of God through Jesus Christ. In the exercise of that true and living faith which works by love, and interests the heart and life in duty to God and man; and striving in all things obediently to do, and humbly submit to, the divine will; be it—for God's glory, for being wholesome examples and patterns to their fellow-men, and for seeking, as the Lord requires they shall be sought, the temporal and eternal blessings of His grace—their constant object, to walk in all His commandments and ordinances, blameless; grateful for the privileges, and earnest and devoted in the duties, which He has been pleased to attach, in the dispensation of His grace, mercy, and truth, to membership of His body the Church: that so they may continue His forever, and daily increase in His Holy Spirit more and more, until they come unto His everlasting kingdom.

B. T. O.

THE CHURCHMAN.

NEW YORK, APRIL 23, 1853.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.
No communication may rely on being attended to, unless authenticated by the name and address of the writer.

It is expected, that before our next issue the Publication Office of *The Churchman* will have been changed to rooms 38 and 40, Trinity Building, 111 Broadway. Arrangements are already nearly completed for the change, and Monday the 25th is fixed upon as the time of removal. It is hoped that all, who have occasion to do so, will take due notice of the change of place, and direct their steps or their letters accordingly. The rooms we are to occupy are in the third story of the Building, on the south side, with a fine outlook on Trinity church and churchyard. We trust that in such a neighborhood *The Churchman* will have additional motives to such a course of behavior, as shall both merit and receive the confidence of all such Churchpeople as prefer their Mother and their brethren to their own foolish collections and opinions. While on this subject, perhaps we may as well state that measures are on foot for a very considerable augmentation of our force, and that we are fully determined, cost what labor and expense it may, to carry *The Churchman* up to a still higher point than it has yet attained. There are several respects in which we have not yet been able to do as we would, for the simple reason that our editorial hands were already brimful.

PERVERSION OF THE REV. MR. BAKER.

A rumor was in circulation last week, to the effect that the Rev. Francis A. Baker, of St. Luke's chapel, Baltimore, had just perverted to Romanism; but we did not mention it, because it seemed to us to want confirmation. Unhappily, it has now been confirmed beyond the possibility of doubt. And the circumstances of the case, as they have been stated to us on unquestionable authority, are of the very worst description; evincing an almost incredible degree of hypocrisy and treachery on the part of Mr. Baker; and affording another illustration, and in some respects a more forcible one than anything else of the kind, that has lately occurred, of the malignant efficacy of Romanism in overturning and demolishing the last vestiges of moral principle in those who have once fallen under its serpentine enchantments.

Mr. Baker, it seems, was bred and nurtured in Methodism, and was baptized into the membership of that worthy persuasion. On his conversion to the Church, he received baptism again; and now, on his perversion from the Church, he is authentically reported to have had himself baptized a third time; thus indicating that in his view that sacrament is just no *sacrament* at all, but only an impotent ceremony, which, carrying no operative virtue or meaning, may be repeated, no matter how many times, without any guilt or damage. It appears, further, that he went through all the solemn and awful services of Lent, of Passion-week, and of Easter, as a firm and faithful minister of the Church, giving no hint, exciting no suspicion of his purpose; that on the very last day of his ministration at St. Luke's, which is said to have been Tuesday in Easter-week, and even before putting off his ministerial robes, he pulled from his pocket, and handed across the chancel-rails to an officer of the parish, a paper containing his renunciation of the Ministry and of the Church; and that within five days from that time he consummated his mean and miserable apostacy, by abjuring his faith in the Romish cathedral, and knitting his spirit, thus demoralized and inverted, in abject thraldom to the tyrannies and superstitions and abominations of Popery.

The whole course and color of this proceeding, as it seems to us, is capable of but one interpretation. It exhibits, throughout, a cool, deliberate piece of treachery and perjury, planning the issue afar off, and pursuing it with an unscrupulous and unfaltering hardness that is truly frightful. We can well believe, or rather we cannot but believe, what is stated as a fact, that the parishioners were perfectly astounded when the issue was announced. The act, in itself and its circumstances, proves that Mr. Baker must for some time have kept up the most studied and artful concealment of what was going on in his mind; that he must have been taxing, perhaps nobody but himself knows how long, all his faculties and resources, in order to seem what he was not, and to speak what he thought not: in short, his whole life and action of late could have been nothing else than one manifold, protracted, complicated lie. Who, then, can wonder, that in such a state of mind and of life the conviction should have grown stronger and stronger every day, that there was no salvation for him out of the Romish Church? Certainly, we hope and trust there is in our branch of the Holy Catholic Church no salvation for persons thus minded; and that the effect of her doctrine and discipline will always be, what it unquestionably is, to impel minds in that state to be true to themselves by committing treachery and perjury; these being, apparently, the only truth such minds are capable of.

Of course, all honorable and right-minded persons can only be confirmed both in their attachment to the Church and in their aversion to Popery, when they contemplate the moral disorganization, the complication of fraud and duplicity, which has preceded and attended this act of apostacy. Mr. Baker's course, whether viewed in its process or its result, is manifestly repugnant alike to right principle and just feeling. There is no disguising or palliating the disingenuousness, the base and wicked arts which he has been obliged to practice in carrying out his purpose; such arts as no man can venture upon, without wronging the truth, and his own soul, and all that are connected with him. In the short space of five days, he completed his passage from the public exercise of the Ministry of the Church to the full membership of the Romish communion; a process which he could only go through by breaking all the solemn vows of his ordination, confirmation, and baptism! Nay, he has openly exercised that sacred function, and by so doing has virtually proclaimed his steadfast adherence to those vows, with the very instrument of abjuration in his pocket! Of course, before taking such a step, he must in all reason have doubted for some time the tenability of his position in the Church; and, if overmastered by such a doubt, as men may be without fault of their own, he was bound in common honor and honesty to retire, until he could solve his doubt, one way or the other, and thus avoid the appearance of holding on to his place, in order to betray his trust. The sacredest oaths and pledges he seems to have broken through without scruple or compunction; exercising his priestly office, not merely until he came to deliberate whether to keep it, but until he had fully made up his mind to renounce it; thus, in effect, availing himself of the confidence naturally inspired by those oaths and pledges, even after he had ceased to regard them as binding on himself. Surely, there must have been some dreadful prevarication here. What plainer dereliction from truth and right, than to be thus living on the strength of a confidence inspired by oaths one has taken, when one is deliberating whether to keep them; nay, when one has resolved to abjure them! There is no reconciling such a course with honor and integrity. If a man were known to act thus in matters of business, we need not say how fatal it would be to his business character.

Mr. Baker never learnt this, nor anything like this, from the Church: there is no such teaching either in her divinity or her morality; if there were, he would have had a good excuse for leaving: for who but an irredeemable wretch would wish or consent to be saved by such practices? It can scarce be doubted, that in the course and process of this work he has all along had the advice, the counsel, and assistance of Romish Priests: it stands much to reason every way, that they must have instigated him to it, and instructed him in the arts and methods of success. And it has long been evident, that the Romish Priests, true to their old character, spared no pains and scrupled no knavery, that they might work out such instances of close concealment, and seemingly-sudden conversion; partly to the end, that the subjects of their tampering might, while meditating treachery, so knit themselves into the confidence of others as to draw them after; partly that they might sow distrust and suspicion among the members of our precious brotherhood, by teaching the embryo traitors among us to counterfeit the truth so perfectly, that we cannot feel sure of real truth in any. This, we know, has for centuries been a part of their tactics and discipline. And not the least evidence of our Church being indeed the true Church of God, built upon the Everlasting Rock, is, that the gates of hell have thus for a long time been opened upon her, but have not prevailed, nor are likely to prevail, against her. And, what is most lamentable of all, but what is no new thing, being indeed as old as Puritan malignity and cunning, there are occasionally to be found those amongst ourselves, who, either from stupidity or from malice, are still co-operating with the Romanists in this work; ever trying to whisper and hint and insinuate us into a suspicion of such as we have no cause to think other than good men and true, on the ground that we once did not suspect those whom the result has proved to have been treacherous and false.

Finally, the methods and processes of Mr. Baker's transformation, as appearing in the circumstances and the result, can have no other effect, it seems to us, with men in whose breasts the native sentiments of truth and rectitude have any considerable place or sway, than to deepen and strengthen their dread and horror of that poisoned casuistry, that terrible discipline of subtlety, trickery, intrigue, and prevarication, which can put its victims through such a deliberate, systematic violation of the principles of manly honor, of open and ingenuous dealing, and of common honesty. We have long been convinced, and that upon the strength of no little observation of the results, that, so far as regards the matter in question, the very first approaches and overtures of Romish Priests are to be shunned, as we would shun an infectious pestilence. There is no question so simple, but they will juggle into intricacy; no truth in religion or morals so evident, but they will prevaricate it all out of countenance. There is a subtle virulence and malignity in their very method of reasoning, which fascinates indeed, but only to kill and devour; which, if it once gain a firm lodgment in the heart, will work a potent element of duplicity, and fraud, and mental chicanery, into the very grain and texture of the moral being, freeze up the springs of honorable and just sensibility in the soul, and eat out the very eye of all native and healthy moral perception. It seems, indeed, to be the first and fundamental principle in the course and discipline of the Romish Priesthood, that every thing is true and right, that can be made to serve the purpose of intriguing, seducing, or intimidating people into their Church, and that there is no truth or right in anything else: this is the end that justifies every means; and availability to this end is their only practical test and measure of good; and the whole training and working of their mind knows no other law, apparently, than how to put a face and seeming of truth and right upon whatsoever can be made to serve their turn. The most ample and varied experience of old English honesty and sagacity hath assured us that such is the case; and it requires but a moderate share of open-eyed observation to tie that assurance forever upon our minds.

THE CHURCH REVIEW ON BISHOP IVES.

The April number of the *Church Review* appears to us richer and stronger than any of its predecessors; though whether this be from any growth in the thing itself, or from our greater attention to it of late, we cannot exactly say: probably it is from both. Its leading articles are, 1st, Religion for the Republic, being a sequel or continuation of one in the preceding number; 2d, Bishop Philander Chase; 3d, Daniel Webster; 4th, The Rt. Rev. Levi Silliman Ives; 5th, New England Theology; 6th, The Eclipse of Faith. Of Religion for the Republic it is enough to say, that it is written in much the same style as the previous article bearing that title, and its matter is of a kind to throw additional light on the great subject it discusses. We confess that a little more calmness of tone and temperance of language, and a little less of emphasis and stress would please us something better. But these faults, if indeed that be not too strong a term, are the less censurable, forasmuch as they seem to spring rather from redundancy of vigor in the writer, than from any lack of modesty. It is well to bear in mind, that in the handling of such matters nothing is so effective as clear, firm, compact statement, with little or no effort to drive the thought through by logical or rhetorical stress. Of the other articles, those on Webster and on The Eclipse of Faith strike us as very considerable specimens of bold, vigorous, and original thinking. There is a strong, robust, healthy current of intellectual manhood beating through them, and impressing us as if the writers were losing themselves in their subjects, instead of studying all the while, as mere men of taste, to make a good appearance. Not the least noteworthy feature about them is, that one can find fault with them, if one choose to do so: for the thoughts, for the most part, come along in something of the negligence and inequality of nature, instead of being all trimmed and rubbed and polished down into that faultless, but tame and spiritless elegance which marks so much of the essay-writing of the day. In short, they make the reader think, give him something to do, and move him to the doing of it, instead of keeping the mind idly busy in admiring the felicitous structure and turning of the sentences.

But our main purpose in mentioning the *Review* at this time is, to call attention to the article on Bishop Ives, which makes an elaborate and thorough exposure of that most distressing case, and gives some information of a more authentic and decisive character, it seems to us, than anything else that has appeared. The article altogether confirms what we have all along supposed to be the true explanation of the Bishop's late proceeding; though we confess that we have been sometimes not a little perplexed as to whether he were more deserving of pity or of censure in what he has done. It must have been apparent to our readers, before this time, that we desired to move the subject as little as were compatible with our duty to the cause which, according to the representations of its enemies, has been so wickedly betrayed. We could not but feel that the case was one which called for much delicacy of treatment; and we trust we have not been justly chargeable with any great departure from that considerate reserve which is due to so sacred and deplorable a form of human infirmity and affliction. A full and free exposure of the case, as it seems to us, has at length been made to our hands; such an exposure, perhaps, as were hardly warrantable, but for the impudent and unprincipled use that has been made of it. For ourselves, we can be well content to let the matter rest where it is put by the following extract from the article in question.

> Bishop Ives was born in or near the year 1792, in Meriden, Connecticut, where the house of his parents was but lately standing. He was the eldest of ten children. His father, Levi Ives, when his son was a child of two or three years of age, removed to what is now Constableville, Lewis county, New York, where he remained about ten years; when he removed again to Martinsburgh, in the same county, at that time an almost unbroken wilderness, and there he resided until his melancholy death. Both his parents were members of the Presbyterian communion; in which faith this son was strictly educated, and whose communion he also joined. His mother, Fanny Silliman, and after whom he subsequently took his middle name, was a woman of estimable character, of sound judgment, and of earnest piety. The father was constitutionally subject to a physical disease, which seriously affected his health; especially his head, brain, and his whole nervous system. His mind sympathized with its diseased tenement, and at length became its victim; and under the influence of insanity he committed suicide at the age of about fifty-eight years, by drowning himself in a small stream running through his own farm, and near its junction with the Black River. This we learn from a gentleman who assisted in removing his body from the water. The hereditary tendency to mental derangement in the family is evident in the fact that a sister of the father, Mrs. John Hooker, was at intervals a raving maniac; her derangement partaking strongly of a religious type; and is said to have been immediately occasioned by excessive anxiety and study on that subject. In the family also of the elder Levi Ives, the same tendency to derangement has manifested itself in the most marked manner, and to an extreme degree; in one instance the development was of a most violent character. We make this statement, unqualifiedly, and with facts and authorities before us, which remove all ground of doubt.*

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* As the above statement respecting "the constitutional tendency to derangement" in the Ives' family, may perhaps be received with some incredulity, especially by the enemies of the Church, we have taken pains to read all that appears above on that subject, to a brother of Bishop Ives, E. H. Ives, Esq., Judge of Probate for the Wallingford District, and have received from him the following, which we are permitted to publish. The character of Judge Ives, for soundness of judgment, and strict integrity, will not be questioned where he is known.

Wallingford, Conn., Feb. 25, 1853.

To the Rev. Mr. Richardson, *Editor of the Church Review:*

Sir: The statements which you have read to me, and which you propose to publish, of a constitutional tendency to mental derangement in my father's family, and also of certain facts in proof of such a tendency, I have no hesitation in saying are fully sustained by my own personal knowledge; nor have I any doubts that the conduct of Bishop Ives, in his late defection to Rome, must be attributed, at least in part, to that same cause, viz.: a hereditary tendency to mental derangement, aggravated by disease and by very great excitement.

I am, very respectfully,
Your obedient servant, Ebenezer H. Ives.

THE CHURCH AT HOME.

Connecticut.—The Rt. Rev. the Assistant Bishop of Connecticut began his visitation of the parishes in Fairfield county, on Friday the 8th inst.; since which time he has confirmed as follows: On Friday the 8th, at Christ church, Greenwich, 9, including one confirmed in private; on Saturday the 9th, at St. John's, Stamford, 5; on Sunday the 10th, in the morning, at St. Paul's, Norwalk, 20; in the afternoon, at Christ church, Westport, 11; on Monday the 11th, in the afternoon, at Christ church, New Canaan, 6. On all these occasions the Rt. Rev. Prelate preached, and addressed the candidates. The *Calendar*, from which this account is abridged, also informs us, that on Monday morning, the 11th, the Bishop preached at St. Matthew's, Wilton, and instituted the Rev. Levi B. Stimson as rector of the parish. From the same paper we learn, that St. John's church, at Stamford, needs enlargement, many applicants for sittings not being able to obtain them. Also, that at Norwalk a new church and parsonage have been lately built; the parish having grown so much as to require a larger accommodation.

From the "Catalogue of the Episcopal Academy of Connecticut at Cheshire," for the current year, it appears that the present number of students is 52. This Institution is now under the care of the Rev. Edward Ballard, A.M., as Principal, whose name, wherever he is known, is a sufficient guaranty of judicious management, of learned and faithful instruction, and of sound religious influence. The Institution, moreover, is located in a retired, pleasant, healthy village, surrounded with beautiful and attractive scenery; its endowment gives it the advantage of permanency; while the fund, placed at the disposal of the Trustees, enables it to afford its benefits at a moderate expense for tuition. The following extract from the *Catalogue* will be found interesting as matter of history:

> The Episcopal Academy of Connecticut had its origin in the desire of the venerated Bishop Seabury, and the clergy of his Diocese, for a literary institution, where the interests of education might be promoted under their influence and care. It has now reached its 59th year, and can trace through this period a bright path of usefulness in its devotion to the cause of religion and learning. Its success, and the necessities of the times, early raised it from its position as an Academy to the higher duties of a College, and indeed furnished to pupils, seeking its advantages, facilities for the study of Theology, Law, and Medicine. Its prosperity encouraged its friends to solicit legislative sanction to give it the title, "The Episcopal College of Connecticut," and to allow it all the powers, privileges, and immunities, indicated by that name. But the controling influence of the State was adverse to the petition, and the wishes and efforts of its supporters failed in the attainment of its object.

The following testimonial is from the Bishop's address to the last Convention of the Diocese:

> Next to Trinity College, the Episcopal Academy, at Cheshire, claims our attention and interest, as a Diocesan Literary Institution. The building has lately undergone a thorough repair, and the best modern improvements have been introduced into the arrangement of its halls. The Principal is a ripe scholar, and a man of sound discretion, and will not fail to satisfy such parents as may commit their children to his care.

New Jersey.—The Rev. William Croswell Doane has been unanimously elected Assistant Minister of St. Mary's church, Burlington. It is understood that he is to retain his office as Adjunct Professor of English Literature in Burlington College.

The Register of St. Mary's Hall for the current year, which is the sixteenth of the Institution, shows an attendance of 168 pupils. Such being the case, it may well appear superfluous to remark upon Bishop Doane's power or gift of inspiring confidence and affection in those placed under his care for purposes of instruction and of formation of character. The *Appendix* to the *Register* is stored with prudent counsels and words of wisdom, evincing the same creative and administrative faculty, which, in the face of difficulties and obstacles almost incredible, has given life to the Institution, and carried it on to such a pitch of prosperity. We could easily spend many words in censure of Bishop Doane's imprudences; but in the end it must all come to this, that it is not in him to be wise for himself; that, regardless, perhaps blameably so, of his own interests, all the genius and wisdom and greatness of the man are expressed in substantial benefits to society and the Church. Assuredly, his name will be none the less fragrant in after-times, for the unfeeling and unrelenting efforts made to bruise and crush and mangle it now.

Maryland.—On Saturday the 19th of March, the Bishop of Illinois, acting for Bishop Whittingham, visited St. Timothy's church, Catonsville, and admitted Mr. Franklin L. Knight, Professor in St. Timothy's Hall, to the Order of Deacons. Also, at the same time he confirmed 9 persons, most of them pupils from the Ingleside Female Seminary.

From the Register of the Institute at Mount Alban, D. C., for the current year, it appears that the Institute now numbers 39 pupils. The school, it seems, is under diocesan patronage, the Bishop being visitor. The Rev. Anthony Ten Broeck, M.A., is rector of the Institution, and has several assistants in the work of instruction. The location is on the Georgetown Heights, amidst great beauty of scenery, and embracing in its prospect the city of Washington, the Potomac for several miles, and the town of Alexandria.

The school, it is said, "is intended to be one in which a good practical Christian education may be obtained. It seeks to combine the advantages of thorough academical instruction, with the proper discipline of a Christian home. Ample opportunity will be afforded to obtain, and no pains spared to promote, sound learning and accurate scholarship. For the rest, the Rector must be regarded as the substitute for the parent and the pastor. He will do, through God's assistance, what a father ought to do, in the nurture and admonition of his child; and what one, upon whom rest the vows of a Presbyter of the Church, ought to do in the care of souls."

We take special pleasure in recording all judicious efforts and measures for religious education according to the model of the Church; believing that in this province the Church can beat every thing else, and that they who do the most and best in this work, will have, and deserve to have the greatest success.

It is reported that the Rev. Francis A. Baker, rector of St. Luke's chapel, Baltimore, has renounced the Ministry, abjured his solemn Ordination vows, and apostatized to Popery. Until the coming of the report, we do not remember ever to have heard of Mr. Baker; and we presume that nothing short of some such criminal act would ever have brought to our knowledge that there was such a person. Doubtless such a piece of perjury and treachery is enough to render him immortal for a few days.

Indiana.—From a correspondent of the *Gospel Messenger*, we learn that since the 24th of March the Rt. Rev. the Bishop of Indiana has confirmed as follows: On Good Friday the 25th, at St. John's church, La Fayette, 8; on Wednesday the 30th, at St. Paul's, New Albany, 11, making 19 confirmed in that parish since the beginning of the year; on Sunday April 3d, at St. Stephen's, Terre Haute, 6. On all these occasions, and on several others, Bishop Upfold preached, besides going through the usual labors of examining and instructing the children of his flock. His design was, to proceed soon to the visitation of the northern part of the Diocese. The Annual Convention of the Diocese is to be held on Thursday, the 2d of June.

THE CHURCH ABROAD.

England.—Our English papers state, that notwithstanding the great inclemency of the weather, the attendance on the public religious services, in London, during the season of Passion-week and Easter, had been of a very cheering and encouraging character; presenting in most cases an increase of numbers, compared with preceding years, without any falling off in devotion. It is indeed cheering and encouraging to witness such signs that the great reform of the 19th century is still progressing. It is easy to brand that movement as *Tractarianism*, but something more than calling ill names will be required to arrest it.

In accordance with the Queen's *conge d elire* and letters missive, the Rev. John Jackson was, on Thursday the 24th ult., unanimously elected, by the Chapter, Bishop and Pastor of the Cathedral church of Lincoln. After the election, proclamation of the event was made in the usual manner. The Dean was kept at home by a severe attack of bronchitis.

The Rev. R. C. Coxe, M. A., having been appointed Archdeacon of Lindisfarne, was installed in the Cathedral church of Durham, on Saturday the 2d inst. The place became vacant by the resignation of the Rev. George Bland, M. A. The new Archdeacon was some years since minister of Archbishop Tenison's chapel, Regent-street, London.

The Bishop of Oxford had fixed upon the 7th of April as the time for laying the foundation-stone of a new college for the training of theological students in his Diocese. The college is to be erected at Cuddesden, in the immediate neighborhood of the Episcopal palace.

The foundation-stone of a new parish church at Nannerch, Flintshire, was recently laid by the Bishop of St. Asaph; who, in the course his address, took occasion to express his approval of handsome churches, and observed that no offering was too costly to present unto the Lord.

The church of All Saints, at Burstwick, having just undergone a thorough restoration, was reopened on Sunday the 20th ult. Two elegant stained-glass windows were presented by the vicar himself; and, all together, the church has been put in much such a state as was intended by the founders five centuries ago. At the reopening, the congregations are said to have been very large, *the services choral*, and excellently performed.

Lord Ward has given a piece of ground, valued at £1,500, as a site for a parsonage, at Pensnett, in the county of Stafford; and has also contributed £100 towards the erection of the house.

The famous parish church at Leeds has been further ornamented with a beautiful stained-glass window, by O'Connor; the gift of Joseph M. Tennant, Esq., as an Easter offering, in memory of his father.

A beautiful east window has also been presented to the parish church of Stockland, Devonshire, by the Rev. W. H. Turner, rector of Trent, Somersetshire. The design of the glass of the window is the four Evangelists, with their gospels in their hands. Beneath them are their respective emblems, and in the head of the tracery are two sacred monograms, and the dove, with the shield of the Trinity, and, below, two angels, with the text, "Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth." Within the last seven years, there have been no less than four entirely new windows placed in the church, and three restored. One new window was put in by the parish, and one restored by them; the rest are the gift of the vicar.

At the quarterly meeting of the Additional Curates Society, on Thursday, the 24th ult., the committee renewed for the ensuing year the greatest part of the grants now on the society's books, and amounting to little less than 20,000*l*. Twenty-three grants were made, for the renewal of which applications had not been received. But the society's funds, unfortunately, are not in a condition to justify any increase of expenditure. The society at present supports in whole or in part a body of 312 curates in poor and populous parishes in England and Wales, and has assisted since its foundation in augmenting the endowments of forty-one poor benefices.

The annual report of the committee of St. Pancras Church Extension Fund, shows that they have contributed to the enlargement of two, and the erection of five new churches, that they have expended 6,213*l*., and have promised further grants of 2,350*l*., and intend, as soon as sufficient funds accrue, to grant 1,900*l*. for similar purposes. In the maintenance of district ministers in some of the poorest and most densely populated districts of the parish, 520*l*. a-year is now expended. During the past year the receipts were 1,000*l*. 1s. 3d., and it appears that the income of the fund from every source has sensibly diminished.

The Committee of the Society for the Building and Repairing of Churches and Chapels held their monthly meeting on Monday, March 21st, the Archbishop of Canterbury presiding. Grants were made for building eight new churches; for rebuilding three; and for enlarging three. It was reported that a suit in the Court of Chancery for a legacy of £5,500 by the late John Brown, Esq., had been decided in favor of the Society; and that two legacies of £250, from Joseph Marshall, Esq., and of £200, from A. H. Bradshaw, Esq., had been paid.

It appears, by a letter from the Treasurer of this Society to the Editor of the *John Bull*, that the Society was founded chiefly through the exertions of the late Mr. John Bowdler. The following extracts from the letter will amply pay the reading:

> In the year 1814, Mr. Bowdler, who was strongly impressed with a feeling that the benefits likely to arise from the recent foundation of the National Society for the Education of the Poor in the principles of the Established Church would be in a great degree neutralized, unless increased Church accommodation were also provided, addressed, in conjunction with three other laymen, a letter to the then Bishop of London, urging the necessity of making better spiritual provision for the increasing population. In the following year, he drew up a memorial on the same subject, which was presented, with the signatures of one hundred and twenty laymen of station and influence, to the Prime Minister, the Earl of Liverpool; but without any immediate result. Persevering, however, in what he felt to be a good cause, he projected, in combination with some zealous friends, the formation of a voluntary society for promoting the building of churches and chapels; and at length, in 1818, (the same year which witnessed the unanimous vote, by the House of Commons, of £1,000,000 for new churches, followed in 1824 by a further grant of £500,000) he had the satisfaction of seeing the Church Building Society established with the concurrence of the Earl of Liverpool and the heads of the Church. It had been said, that it would be vain to embark in so vast an undertaking unless they had secured a sum of at least £100,000. The Society began its labors with donations amounting to little more than half this sum, and annual subscriptions of only £340. Upon the abolition of Church Briefs, in 1828, it was incorporated by Act of Parliament, and constituted the recipient of all general collections, under Royal authority, for enlarging and building churches and chapels.
>
> Thirty-five years have now elapsed since the institution of the Society. In the course of this period it has contributed, according to the limited means placed at its disposal, towards the erection of 922 new churches, and the rebuilding, enlarging, &c., of 2,241; by which 866,892 additional seats have been obtained, 656,258 of them being free.

It is also worth stating, from the same authority, that the Society have now on their hand applications for the building of no less than 580 new churches. So great and growing is the demand for extension in the glorious old, yet ever youthful, Church of England! What a story does all this tell respecting the *tendency of Tractarianism!*

The Ecclesiastical Commissions for England have lately published their fifth report, the main points of which are as follows: In addition to the five sees now subjected by act of Parliament to fixed incomes, the Bishops of Salisbury, St. Asaph, Ripon, Ely, and Worcester, have consented to receive only the income prospectively annexed to their sees; the Dean and Canons of Durham have in like manner been limited; the Dean and Chapter of York have agreed to an arrangement of similar scope; 99 reversions have been sold, and 77 leaseholds purchased. The value in fee of the property thus enfranchised during the past year exceeds £550,000; the total charge upon the common fund, in respect of 825 augmented benefices, and 235 new districts and parishes, amounts to £77,976 yearly, or a capital sum of £2,598,700; and, in consequence of such liabilities already incurred, over 1500 applications still remain unsatisfied.

The several items, added to those we gave last week, may help us to some idea of the prodigious life and strength there is in the Church of England. That all these vast means of Church extension should still lag so much behind the growing wants of the nation, we hardly know whether in this there be more cause to grieve or to rejoice. Heaven bless our noble old Mother, the Church of England!

A public meeting of the Clergy and Laity of the town and Deanery of Doncaster was held on Tuesday the 29th ult., the Archbishop of York presiding, to take measures for re-building the parish church. £14,600 having been previously subscribed, £3,100 were added at the meeting, thus making a total £17,700. The Archbishop's subscription was £500. The *Guardian* gives the following account of the meeting:

> The Archbishop, congratulating the meeting on the public spirit evinced to repair the loss, announced, amidst loud cheers, that the Queen, recollecting with pleasure the beautiful church, which she saw on a visit to the town a year or two ago, had determined to break through the rule that exists against her Majesty subscribing to objects of a purely local character, and directed her name to be put down for £100. The Earl of Harewood, Lord-Lieutenant of the West Riding, moved the first resolution, declaring it desirable to rebuild the church on the plan of the old one, introducing such new features as eminent modern architects should consider desirable. He would subscribe £100, and a second hundred if wanted, which he did not think appeared at all likely; for the West Riding being now in a state of prosperity never equalled in the memory of man, he had no doubt that the funds for this object would be raised without any difficulty. Various resolutions were proposed, appointing a committee, who were bound to call a general meeting of subscribers of upward of £20, on receiving a requisition to that effect from subscribers to the amount of £3,000. All subscribers to the amount of £100, with the Vicar, Archdeacon, Mayor, and Churchwardens, to be members of the committee for soliciting subscriptions. Lord Londesborough, E. Denison, M. P., W. B. Wrightson, M. P., Archdeacon Creyke, Dr. Sharp, the Vicar, and others, having addressed the meeting, thanks were voted to the Archbishop; and his grace having acknowledged the compliment, three times three cheers were given for the Queen, and the meeting separated.

The English papers announce that the new college at Hurstpierpoint is nearly completed. This institution, designed as a school for the sons of farmers and tradesmen, and as a college for the education of teachers, was founded by the Rev. N. Woodard, who is to be its Provost, and whose educational labors are extensively known. The foundation is said to include accommodation for 300 boys, with six masters in Holy Orders, two Chaplains, thirty-six sets of rooms for training-masters, a chapel, a hall, a museum, a library, the Provost's lodgings, an infirmary, &c. The *Morning Chronicle*, after giving a lengthy description of the buildings, adds the following: "We are concerned only with the architectural details; but all those to whom the welfare of the English is dear, will give their warmest gratitude to the noble-hearted founder, and will bid God speed to St. John's College at Hurstpierpoint."

A strange and scarce intelligible report has got into circulation, to the effect that an attempt is made in certain quarters to revive the use of Service-books anterior to the Reformation. A new "Companion to Confession and Communion, translated and arranged from the English Offices of Sarum Use," has been published, and it has been laid down that it is "the duty" of clergymen who receive formal confessions, to adhere to Sarum Manual, "till some further order be taken in the matter.

The parish church of St. Hilary, Cornwall, near Penzance, was entirely destroyed by fire on Saturday morning the 29th ult., not a vestige remaining but the bare walls. It is supposed that the fire was caused by the stoves employed for warming the Church, which had been used during the services of the preceding day, Good Friday.

In the Life of the Rev. Griffith Jones, the founder of the Welsh circulating charity schools, is this note: "Living amongst Dissenters who disliked forms of prayer, he committed to memory the whole of the Baptismal and Burial Services; and, as his delivery was very energetic, his friends frequently heard Dissenters admire his addresses, which they praised as being extempore effusions unshacked by the Prayer-Book."

John Bull makes the following edifying paragraph respecting a Rev. Notoriety:

> Mr. Close of Cheltenham, has published a lengthy letter setting forth his reasons for his renewed secession from the National Society, in which he complains *inter alia* of the conduct of the committee, who, he alleges, expected the Bishops to put the following "not very respectful or palatable question to their clergy: Pray, Sir, do you use the Catechism in your school?" The bare possibility of so great an enormity being perpetrated is, of course, a sufficient reason for Mr. Close and all men likeminded with him to repudiate the Society. Had not Mr. Close better go to the fountain head, and repudiate the Church herself, seeing that in the concluding exhortation of the baptismal office she expressly enjoins the teaching of the Catechism?

We mentioned, some weeks back, that the Queen had lately granted a Royal Letter to the National Society for Eduation. In reference to that Letter, though without speaking of it by name, certain of the Manchester Clergy have got up a memorial to the Queen, praying Her Majesty "either to discontinue the granting of Royal Letters on behalf of certain Societies, or to allow the Clergy to exercise their *conscientious* discretion in carrying out or not the directions of such Royal Letters." We also had occasion to notice, a week or two ago, a proposal made in the *Record*, that the Queen should be moved to alter and rectify the Prayer Book by the sole exercise of her prerogative as "Head of the Church," thus superseding all other ecclesiastical authorities. Putting the two things together, it appears that this class of men, like their illustrious predecessors in old Puritan times, will be content with nothing short of "reforming religion according to the mind of God," themselves of course being judges as to what "the mind of God" is. Acting, moreover, on the principles of those same illustrious predecessors, they must each, in the strength of their own private judgment, claim the right of sovereignty, with a Queen and a Bishop or House of Bishops under them; now magnifying the Supremacy of the Crown to the annulling of all other authority in the Church, now minifying it into the obedient servant of their own private opinion. In other words, the Crown is omnipotent against such as differ from them in opinion; but if the Crown itself happen thus to differ from them, their conscience, that tender lambkin, forthwith begins to bleat for a dispensation. We have enough of the same sort among ourselves, to enable us to understand them.

Scotland.—The Rev. J. F. S. Gordon, incumbent of St. Andrew's, Glasgow, was presented, on the 14th of February, with a massive gold chain, by certain of his parish, in commendation of his zeal and earnestness in maintaining the Daily service.

The Scottish Magazine says it is understood that Mr. William Forbes has submitted to the Bishops a plan for providing parsonages for all the Scottish clergy, and the Bishops have signified their approval of it. The general principle is, that a sum of money shall be raised, and donations granted, to the amount of one-half of what is furnished by the congregations; and that the property shall be vested in the Bishop of the Diocese, two vestrymen, and an officer of the Church Society. Five gentlemen have already subscribed £300.

The same paper, after speaking of the special Synod to be holden by Bishop Wordsworth at Trinity College, Glenalmond, adds the following comfortable paragraph:

> While on this subject we may make one reference, we believe it will be our last, to the election of Mr. Wordsworth and the consequent proceedings. While as a matter of principle, and so far as our opposition to Mr. Wordsworth was grounded on the unfortunate circumstances which attended his election, our opinion remains unaltered—so far as it proceeded from a distrust of his intentions in regard to St. Ninian's, and from a nervous feeling that the very existence of that Institution was threatened by his election, we are free to confess that recent circumstances have tended greatly to alleviate our dread: and we need scarcely add that few tasks will be so pleasant to us as to record that our anticipations in this and similar respects have been proved by his lordship illusory and fallacious.

Ireland.—The President of Queen's College, Galway, has issued his annual report. Since the opening of the college there have been three sessions, attended by 130 students; of whom 67 were Roman Catholics, 48 Protestants, and 15 Presbyterians. But the President complains of the "want of co-operation" and actual "opposition" of the Priesthood.

On Easter Sunday a Roman Catholic priest and four of the laity abjured the errors of Popery, under the spiritual direction of the Rev. Thomas Scott, and subsequently received the Lord's Supper in St. Thomas' church, Archdeacon Magee officiating. The reverend gentleman, who is respectably connected, is now under the care of the Priests' Protection Society.

A small church is about to be erected at Ross' Point, by Mrs. Cooper, of Markree. It will be a very handsome building, capable of accommodating a congregation of two hundred persons: a glebe-house is to be attached to the church.

The *Dublin Express* states that the Bishop of Cashel, Dr. Daly, had returned from a visit at Doon, where he held service on Good Friday, with a congregation of over 400, most of whom were converts from Romanism. The Bishop was quite satisfied with his visit to Doon, everything going on favorably in that interesting district.

The *Drogeda Conservative* gives an account of a Popish mob in that place, directed against the Protestant missionaries, who are laboring successfully among the Romish population.

Canada.—We stated last week, that the excellent Bishop of Toronto had signified his intention of holding a Conference of the Clergy and Laity of his Diocese sometime in the course of the summer. The *Canadian Churchman* states that as the Archbishop of Canterbury has promised to introduce a measure respecting the government of the Colonial Church, it has been deemed expedient to postpone the Conference till after the passage of that measure.

The same paper has the following on a subject in which many members of the American Church have a right to be deeply interested:

> At a special meeting of the Council of Trinity College, held on Saturday the 9th inst., at the request of Alexander Burnside, Esq., that gentleman attended for the purpose of handing over to the Corporation of Trinity College a cheque for the amount of £4,000, and also the title-deeds of certain lands adjoined to the College grounds (valued at £2,000), of which he at the same time executed a conveyance to the College. On so doing Mr. Burnside expressed the interest with which he had viewed, from its commencement, the attempt to establish a Church University, and the gratification he experienced from the conviction that Trinity College would, under the Divine blessing, fulfil the expectations of its founders. He stated that, in putting the College in immediate possession of land and money, which he had originally designed to bequeath by will, he was but cheerfully embracing the opportunity of relieving himself from further anxiety on a subject of great moment, and expressing, in a manner most grateful to himself, his kindly feelings towards the rising institution. He felt, however, that while he was thus discharging a special obligation under which he had brought himself, as a subscriber to the College funds; there were other obligations under which he lay to one who had the success of the College very much at heart, and that of these he could never hope to acquit himself. He was deeply sensible of the privilege he had enjoyed in having been honored for so many years by the friendship of the Bishop of Toronto, and of the advantage which he had often derived from his Lordship's kind and prudent counsels. He spoke with great feeling of the relation in which the Bishop had stood to him as his spiritual guide, and of the benefit which he had experienced from his ministrations in the pulpit and at the altar. These were services which he could never requite, but he rejoiced to know that they would be recompensed hereafter.
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> The Bishop in reply warmly thanked Dr. Burnside, in the name of the Corporation, for his noble act of munificence. The gift was in itself a noble one, but its value was greatly enhanced by the effect of its example upon others. The success which had attended the effort to erect the College was, in a great degree, owing to the fact that Dr. Burnside had placed his name for so large a sum at the head of the subscription list. His Lordship thanked Dr. Burnside for the very kind manner in which he had spoken of himself, though he could not consent to accept as his due the high encomium which had been pressed upon him. It was, however, matter of satisfaction to believe that he had in any way contributed to his welfare or comfort, and he was well assured that the act by which Dr. Burnside had marked that day, would be at all times a subject of pleasing reflection to himself, as well as a most important benefit to others. His Lordship then moved the following resolution, which was seconded by the Chief Justice, and carried unanimously:
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> *Resolved*, That the thanks of the Council of Trinity College be given to Dr. Burnside on the part of the Corporation for his munificent donation of a grant of land in the immediate vicinity of the College grounds, valued at £2,000, and of the sum of £4,000 in money paid in by him at the Board this day, making together £6,000, a gift of very great importance to the institution at this early stage of its progress; and of inestimable value as an example to all who have the means of affording such substantial encouragement and aid to the cause of religion and learning.

India.—From the *Quarterly Paper* of the Propagation Society for April, it appears that somewhat more than five years ago two missionaries were sent out to Borneo, in answer to the appeals of Sir J. Brooke for men to assist him in introducing the blessings of civilization and christianity into that vast island. The work has progressed so favorably, and the openings are now so many and urgent, that the Borneo Committee, finding the means of a small society inadequate, have requested the Propagation Society to take the responsibilities of so large a work off their hands, they having accomplished what they originally designed. A church and mission-house have been built, schools established, a hospital opened, the foundation of a living Church laid by the baptism of native converts, thirty of whom are in training for future use in the mission, and the staff of the mission increased to five missionaries, a matron, an Industrial master, and two native teachers. In addition to this work done in Borneo, the Committee have also endeavored to raise the necessary sum to endow a Bishopric for the superintendence of the mission. In September, 1850, an accession was made to the home-school of thirteen children of Dyako-Chinese emigrants, from Sombas, several thousands of whom came to put themselves under the protection of the Rajah, not feeling safe in the Dutch possessions. In January, 1851, the Bishop of Calcutta arrived, consecrated the church and burial-ground, confirmed two adults, who had lately been baptized, and expressed the deepest interest in the work, at the same time subscribing £100 towards the funds of the mission. After consecration, the church was used for daily services in English, and in Chinese for the catechumens and converts. Catechetical lectures were also held regularly in the hospital, and public instruction given in the house of a Chinese bazaar. In March the Rev. W. Chambers arrived from England, and took up his quarters in the mission-house, while he was preparing himself to open a mission at Sakarran, to which place he proceeded in September. Mr. Nichols, also from Bishop's College, joined the mission in April, and was put into training with the view of occupying one of the many stations ready to receive laborers. Since the defeat of the Sarebus pirate fleet, in July 1849, the several tribes on the Bantang, Lupar, and Rejang rivers, numbering in all about 300,000 souls, have put themselves under the Rajah's protection, and requested that Europeans might be sent among them, to govern and teach them. The senior missionary, making a tour amongst them, was received with the greatest kindness by the chiefs, who deplored their own ignorance respecting the worship of God. Throughout, there seemed a longing for better things, and a general inclination to receive missionary instruction. In June, 1852, the Rev. W. Gomez, from Ceylon, joined the mission, and located himself on the Lundu river, with the Rajah's favorite tribe, where there is also a thriving Dyako-Chinese colony. The Rev. W. Horsburgh, who was appointed to the mission, and joined it in July, 1852, is now in charge of the central station at Sarawak, with Mr. Fox as an assistant. There are other stations ready to receive these two gentlemen, which they will be fully prepared to occupy as soon as the senior missionary returns, as it is hoped, with a fresh supply of laborers to take their places. Meanwhile the mission at Sarawak is steadily progressing. The number in the training school is now twenty-seven; three adult Dyako-Chinese are in course of preparation for service in the mission; a class of catechumens is continually under instruction, and after due probation they are baptized and added to the Church. Up to June, 1852, there had been in all about fifty baptisms, and candidates go on offering themselves. The present stations of the missionaries, and those to be soon occupied, give access to about 500,000 of aborigines, now under the influence of the much-loved Rajah of Sarawak.

Australia.—A letter from the Bishop of Melbourne, dated Nov. 10th, 1852, states that the annual meeting of the Diocesan Church Society had just been held, and that the most remarkable point in their proceedings was a resolution adopted to raise at once the sum of £2,000, for the purpose of bringing out not less than ten additional clergymen from England. The Propagation Society, also, has recently devoted an additional sum of £500 *per annum* towards the maintenance of more clergymen in that colony.

FOREIGN.

By the arrival of the steamships *America* and *Pacific*, on Friday the 15th and Sunday the 17th, we are in possession of English news to the 6th inst. The events of the week have little interest in themselves, though some of them are fraught with important consequences.

England.—The Parliament had been taking a recess from Easter to the 4th. The most considerable passage that occurred during the recess seems to have been the sending an address, signed by some 4000 merchants, bankers, and traders of London, to the French Emperor, by a deputation appointed for that purpose. In the address the signers express the concern with which they learn that an impression exists among the people of France that unfriendly feelings are entertained towards them by the people of England. They declare their belief that no such feelings exist on the part of the English people. They rejoice that nearly forty years have passed since the cessation of hostilities between the two nations, and are convinced that European wars should be remembered only to be deplored, for the sacrifice of life and treasure attending them, the angry and unchristian feeling evoked in their progress, and the heavy financial burdens left behind them at their close. They feel that British subjects ought to have no concern with the internal policy and government of France, further than to desire that it may result in peace and happiness to all interested therein. The main drift and upshot of the address is concentrated in the concluding paragraph, which we give entire:

> We conclude this declaration by proclaiming our earnest desire for the long continuance of cordiality and goodwill between Frenchmen and Englishmen, our determination to do all in our power to uphold the same, and our fervent hope that the inhabitants of both nations may in future only vie with each other in cultivating the arts of peace, and in extending the sources of social improvement, for their common benefit.

The document was presented to the Emperor at the Tuileries, on Monday the 28th, with a short speech, by Sir James Duke, acting as the organ and mouthpiece of the deputation. His Imperial Majesty replied in English as follows:

> I am extremely touched by this manifestation. It confirms me in the confidence with which the good sense of the English nation has always inspired me. During the long stay I made in England I admired the liberty she enjoys—thanks to the perfection of her institutions. Nevertheless, at one period last year I feared that public opinion was misled with regard to the true state of France, and her sentiments towards Great Britain. But the good faith of a great people cannot be long deceived, and the step which you now take is striking proof of this.
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> Ever since I have held power, my efforts constantly tend to develop the prosperity of France. I know her interests. They are not different from those of all other civilized nations. Like you, I desire peace; and to make it sure, I wish, like you, to draw closer the bonds which unite our two countries.

The deputation were invited in the evening to a grand festival given by the Emperor to the Legislative Body, and on Thursday dined with the Emperor and Empress at the Tuileries.

The *Times* of Thursday, March 31st, gives an account of some riotous proceedings on Saturday night at Blackburn, when from 50 to 100 houses, most of them previously marked out as belonging to Liberal voters, by a chalk cross, were attacked and the windows broken, and the frames thoroughly smashed in. The rioters were not dispersed before the arrival of the military: but only one prisoner had been made.

On Wednesday the 30th, an extraordinary scene presented itself at St. Pancras Workhouse, nearly 200 families demanding admission. It appears that the Paving Board of the southwestern district had resolved to carry out the powers conferred upon them by Parliament, and cause the removal of all the stalls which have for the last quarter of a century occupied the western side of Tottenham-court-road. The requisite notice to the stallkeepers having expired, they were removed on Monday. The entire staff of relieving-officers were engaged the whole day in affording temporary relief, pending inquiry into the cases.

The English papers of late have been dwelling at much length on an awful explosion that occurred on Wednesday the 23d at Arley coal-mine, near Wigan, by which upwards of 57 persons were killed, 20 more hurt severely, if not fatally, while others still were missing. It is thought to have been caused by mismanagement or neglect in respect of a furnace used in the ventilation of the pit: the furnace-fire was first allowed to go very low, that some repairs might be made, and then a huge fire was kindled, and the explosion followed.

The *Morning Herald* quotes and endorses a report, to the effect that the Ministry had made up their minds to strike upon the India Bill. That, immediately after the reassembling of Parliament, it would be announced that a renewal of the present system of governing India would be passed for one year; and that a commission would forthwith be issued to inquire into India affairs, of which Sir John Romilly was to be the chief.

Both houses of Parliament resumed their session on the evening of Monday the 4th. In the Commons, many notices of motions were given, and among them the following: By Mr. Hutt, Mr. Rich, and others, for inquiries into the government of India; by Mr. Gibson, for inquiry into taxes on knowledge; by Mr. Hamilton and Mr. Fox, for a Select Committee, to inquire into the working of the National Education Society in Ireland; by Mr. Ball, to substitute an uniform declaration for Parliamentary oaths; by the Marquess of Blandford, for the better management of episcopal property; by Mr. Chambers, for a Bill to appoint an inspector of convents; by Sir W. Clay, for a Bill totally abolishing Church rates; by Mr. Cobbett, to limit the time of female and juvenile labor in factories to ten hours a-day; by Sir De Lacy Evans, for an "address for copies of correspondence between the British government and those of the United States, Spain, and France, concerning the alleged projects of conquest or annexation of the island of Cuba, the late attacks made upon that territory, and the threatened repetition of the same from United States ports." Mr. Gladstone also gave notice, that on the 18th inst., he would make known the intentions of the Government with respect to finance. Lord John Russell mentioned that the third reading of the Canadian Clergy Reserves Bill would come on Monday, 11th, the third reading of the Jewish Disabilities Bill being postponed till the Friday following. His Lordship then proceeded to state the Government scheme of education for England and Wales. The main features of this scheme are the granting power to the municipal councils of towns to vote a rate in aid of voluntary education, that schools so aided shall be placed under Government regulation, and that parents shall have the power of withdrawing their children from a form of religious instruction to which they object. To this is tacked a proposal to oversee the management of charitable trusts, and to compel the Universities to reform some of their more glaring abuses. After some discussion, leave was given to bring in the Bill.

In the Lords, Lord Campbell called the attention of the House to the address lately presented by some London merchants to the Emperor of the French. He believed that the presentation of such an address, by any one except the authorized agents of the Crown, was a violation of the law of nations, and he wished to know if the deputation which proceeded with it to Paris had been sanctioned by the Queen's Government.

The Earl of Clarendon could not agree with Lord Campbell in thinking that the presentation of such an address constituted an offense against the law of nations. He could, however, assure the House that the address had not received the sanction of the Government; for, though he thought its language perfectly unobjectionable, he had distinctly refused to instruct the Minister at Paris to be present when it was laid before the Emperor of the French.

The Earl of Ellenborough thought that Lord Campbell had done quite right in bringing the matter before the House. For his part, he dissented entirely from the complimentary tone of the address; in short, the whole transaction filled him with unqualified disgust.

Lord Malmesbury thought the course pursued by Lord Clarendon was unexceptionable. He might regret that the address had been presented; but it was matter for congratulation that it had produced a good effect in Paris.

After some further discussion, in course of which the Lord Chancellor gave his opinion that the deputation no more acted illegally than did the deputation which went to solicit the release of the Madiai, the subject dropped.

Ireland.—Accounts of emigration from this ill-fated country still thicken upon us. The *Connaught Watchman* has the following:

> Each day witnesses the flight of whole families from their native places; by the rivers, in the valleys, on the mountains, they are rapidly deserting their old homes for the broad lands of the American Republic. Nor is the exodus confined to the poorer classes alone, who usually seek to join their friends in the States of the Union. Amongst the middle classes emigration to Australia is attracting the largest share of attention. The town of Ballina is now filled with emigrants on their way to America.

Another account runs thus:

> From the county of Clare large numbers are constantly departing, almost all of them having been supplied with the necessary funds by their friends in America. From the neighboring county of Galway the present emigration far surpasses that of any previous year, and it is remarked that the exodus from the western province is greater in proportion than from the south. It appears from the Limerick accounts that several of the sons of the local gentry are emigrating to Australia, whilst the middle and laboring classes are leaving in great numbers.

It is thought, as it well may be, that this vast emigration must have a very decided effect on the condition of the Roman Catholic clergy. The *Dublin Evening Post*, with a view to Ireland, has the following remarks on the subject.

> There is another county that imperatively demands the *interposition of the State* with regard to its Catholic Clergy. In that country these were hitherto maintained by the voluntary contributions of their flocks; but these are departing from the shepherds with a rapidity unparalleled in the annals of the human race. The parties, except in the cities and great towns, are left without any income whatever; and if the government do not speedily step forward to their rescue from utter destitution, we see no other end to it but that they will perforce be compelled to join in the exodus. We confess we are only surprised that this course has not been already taken to a very considerable extent. It has not, however. Very few Catholic clergymen have left for America or Australia; but we may be quite certain, if means be not found to keep them at home, that the young and healthy must betake themselves to exile.

It said that the Pope has issued bulls appointing the Rev. Patrick Fallon to the bishopric of Kilfenora, vacant by the death of the Rt. Rev. Dr French. The new prelate, who is only forty-eight years of age, is said to be a quiet, unobstrusive clergyman, and averse to any meddling with political affairs.

The Rev. Edward O'Mally, a Romish priest, having been indicted for an assault on the Rev. Patrick Moyna, on the 15th of October last, the trial came on lately at the Galway Assizes. The account of the matter, as elicited at the trial, runs as follows:

> On the day in question, the Rev. Mr. O'Mally and his Curate, the Rev. Mr. Moran, together with two monks named Bridgman and Disney, came into the school-house of the Rev. Mr. Moyna, a clergyman of the Established Church at Doon, in Connemara. Mr. O'Mally rushed among the children, asked what the d——l brought them there, and commenced flogging them with a whip in a violent manner; the monks cried out to shut the door, till they all got a good flogging; the door, however, was opened, and the children escaped. The teacher, named O'Callaghan, got out and went for the Rev. Mr. Moyna, to tell him what had occurred; he came immediately; the priests and monks stood at the school-house door, and would not let him in; he insisted he had a right to enter. O'Mally and Moran collared him, and O'Mally pushed him back, pointed his stick at him, and said he would drive it down his throat if he did not keep from the door; he then laid the stick on his shoulders, but did not strike him. He was called a ruffian, a hireling, and a scoundrel. It appeared that the right of Mr. Moyna to the house was questioned by his assailants, who laid claim to it, but he had been in possession two years. The learned judge having addressed the jury, they retired, and after been locked up a considerable time were discharged without agreeing to a verdict. One of the monks who figured in this transaction was the well known brother John, who, in the March assizes of 1852, was convicted before the present Chief Justice Lefroy for burning a Bible, and was allowed to stand out on bail to come and receive sentence when called on if he should again offend against the law of the land. Mr. O'Mally was then discharged on being bound to take his trial at the ensuing assizes.

France.—The coronation of the Emperor, which was announced to take place early in May, has been suddenly postponed; and it is now said that the ceremony will not take place till the 15th of August, the *fete*-day of St. Napoleon, and the anniversary of the coronation of Napoleon the Great. The preparations, which were to have commenced at Notre Dame immediately after Lent, have already been countermanded. The coronation is to be preceded by the solemn inauguration of the tomb of Napoleon the Great, which is fixed to take place in the church of the Invalides, on Saturday the 4th of May next. The ceremony will be conducted with great pomp, and will be attended by the Emperor, the members of the Imperial family, by deputations from the different branches of the army and navy, and by the Ministers, as well as by the Senate, the Legislative Corps, the Council of State, Magistracy, &c.

A decree, signed by M. Fould, in the name of the Emperor, is published, regulating the Imperial liveries, which are green and red, with gold embroidery. Another decree, by the Perfect of Police, prohibits all private individuals from using the Imperial liveries. It is understood the reason for issuing these decrees was that the Emperor observed at Longchamps several carriages, and among others that of Mdlle. Rachel, with footmen behind, whose dresses were undistinguishable from those of his own servants.

The Emperor has granted a remission of their punishment to 257 soldiers condemned for breaches of discipline and undergoing it in Algeria, and to 394 a mitigation.

A shocking tragedy has occurred recently at Lyons. M. Emilie de Vauxonne, President of the Council-General, went to the shop of M. Gobert, a gunmaker, with a brace of pistols, which he desired to have repaired. While explaining the defects in the pistols he tried the lock springs several times, holding the hammer with his thumb, and letting it down gently upon the nipple. Presently the hammer slipped from his hold, the pistol went off, and M. Gobert, who was close to the muzzle, fell, exclaiming, "I am a dead man." He, however, rose almost immediately, and managed to walk into an adjoining room, where his cries for help alarmed his wife, who immediately uttered piercing screams. The unfortunate M. de Vauxonne completely lost his presence of mind, seized the other pistol, which was also loaded, and shot himself dead on the spot. It afterwards appeared that M. Gobert only received a wound of a slight character.

The ecclesiastical storm about the *Univers*, it seems, is not over yet. The Bishop of St. Claude has addressed a circular to his clergy on the subject, showing that he dissents wholly from the Archbishop of Paris as to the justice and propriety of his sentence.

It is thought that the worst feature of the movement now going on in France, is to substitute religious for political contention. The Paris correspondent of the *Guardian* has some sentences on the subject which are well worth reading and remembering. He writes thus on the 21st:

> Already even in the unity of the Romish Church, you are aware how fierce a dispute is at this moment raging, provoked by a party whose exaggerated zeal makes it the apologist of a St. Bartholomew's, the admirer and defender of an inquisition, and the avowed adversary of free institutions. The bitterness of this quarrel is a serious drawback to the influence of the religious zeal which both parties lay claim to, and no doubt feel. Among the Protestants, again, the same dissensions, as I have recently had occasion to report to you, have marred the newly-awakened feeling. Thus within both communities, intestine warfare is raging; whilst too many signs make it evident how easily the old contest between the two religions might break out afresh. Already the Church of Rome has shown an inclination to abuse her present position and influence by calling in too readily the aid of the civil power, that dangerous ally in spiritual matters. Who, for instance, could have anticipated of France, in the 19th century, such a fact as the following, recently reported in the *Debats*: "The Imperial Court of Rouen has confirmed a judgment of the Correctional Police-Court Yvetot, which condemned to six months' imprisonment a young man named Louis Patin, for presenting himself at the altar and communicating without having been confirmed, and without having previously gone to confession." Again, such events as have recently taken place at Estissac, at St. Maurice, at Mamers, and at Tarsac, evince the same spirit. In these places the attempt to establish occasional Protestant worship for the use of a few scattered inhabitants, has been put down by a strange application of the criminal police code to such assemblies. It has been decided that not only for the opening of such services is an *autorisation prealable* always necessary, even when they are held under the authority of the nearest consistory, and by a minister deputed by it, but also that such authorization may be at any moment withdrawn. Under such circumstances it has become almost impossible, except under the most glaring necessity, to establish any new place of Protestant worship.
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> I was even, not long ago, applied to myself by an English resident in a country district—who had discovered several families in his neighborhood left, like his own, without any clerical aid—to know whether there were not means of supplying such a want. On representing the matter as it stood in the proper quarter, I found that so powerful would be the opposing influence that, without a much stronger demonstration than could at present be made, there was little chance of being permitted to assemble a congregation. Nay, so active is such opposition at the present moment, that it does not confine itself to merely ecclesiastical matters. The Society of Protestant History, with M. Guizot at its head, was about to commence its yearly meetings, when it was informed that such assemblies were illegal unless authorized; nor has such authority been yet conceded to it. In this instance the opposition was distinctly traced to strong Catholic—I might say, Jesuitical—influence exercised in the Ministry of Police. I mention these instances in no bitterness, but only as evidences of the inevitable contest which, with increased zeal and activity on both sides, is to be apprehended between two parties so long habituated to regard each other as enemies.

It is said that letters have been exchanged between the Archbishop of Paris and the Minister of Public Worship, on the subject of the Abbe Lacordaire's late sermon at the church of St. Roche. The Archbishop denies the accuracy of extracts in circulation, or that he would allow anything to take place in his presence unbecoming the Christian pulpit. There is, however, some embarrassment in the tone of his letter. Lacordaire also himself writes to a friend at Nemours that he preached on that occasion only as he has preached for twenty years, without exceeding in his remarks on present times the liberty of a Gospel preacher, and that he has been visited with no mark of disapprobation from any authority whatever.

Italy.—The *Parlamento* of Turin states that the collection of the new tax on trades and commerce in the Papal territory was causing so many complaints, that the Pope had directed a new revision of the tariff, being the third since the original enactment. The Pope is reported to have lately taken into close confidence the Capuchin monk, Recanati, who was made Cardinal a few days ago, and who strongly urges him, against the large majority of the Sacred College, to comply with the wishes of the French Emperor, and go to Paris and crown him.

A report prevailed that there had been an attempt at insurrection in Palermo, but that it was immediately crushed.——There has been a revolutionary movement at Lugano, the capital of Ticino, and another was expected to be made at Locarno, a town about six leagues from the former. Fifteen of the leaders had been arrested.——Advices from Florence of the 21st ult. state that the law of 1852, requiring all public instruction to be submitted to the Clergy, was being rigidly enforced. The directors of the boarding schools had received orders to dismiss all professors that were not Roman Catholics, including those of the English language and literature.——Intelligence from Ferrara of the 16th reports that ten persons were convicted of having been members of revolutionary societies and had been condemned to death. The punishment of seven of them had been commuted, but the other three, of whom one was a medical man, had been shot.

The Milan *Gazette* of the 20th publishes a proclamation from Marshal Radetzky, announcing that the Emperor of Austria, considering that the persons most compromised as chiefs in the prosecution for high treason at Mantua have suffered already the punishment they deserved, has resolved to relinquish the prosecution, and to grant to all the other persons compromised, under whatever charge, a full and entire reprieve from the sentences which they have incurred, without any distinction, provided that they were then under arrest, and excepting only the refugees *en contumace*.

Prussia.—German papers state that the Israelitish community in Berlin has received notice that the law of July 23, 1847, has been restored to vigor. This law forbids to Jews participation in communal functions, and suppresses the independence of their community.

The Government, having obtained proofs that the Democratic chiefs kept up their connections with the revolutionary *propaganda*, ordered domiciliary visits to be made, and succeeded in arresting a large number of persons, among whom were Streckfuss, several ex-deputies, a Councillor of Regency, and others of respectable position. It is mentioned as a somewhat curious discovery, that the dress in which Kinkel escaped from Spandau was found in a house at Moabit. The *Cologne Gazette* gives a detailed account of the conspiracy and the discovery of it. On Saturday the 26th ult., about 80 houses were surrounded and searched, and about 40 persons immediately arrested. On the two following days a large number of arrests took place, and on the 31st there were no less than 86 persons in the prisons of Berlin, under a suspicion of high treason. Some of them have for a long time been suspected of revolutionary designs. A large number of congreve rockets and grenades was discovered under the floors of the working rooms over which one Geisler presided. A hundred weight of gunpowder, a great many conical balls, and small rockets fit to be fired from muskets, were found in the house of Dr. Falkenthal. Weapons of all kinds, revolutionary pamphlets, Mazzinian proclamations, and letters disclosing the details of the conspiracy, have been found in the houses of some of the other prisoners. The police were still very active, and fresh discoveries being made. The latest report from Berlin is of April 3d, which states that among the papers seized there was a manifesto looking to the proclamation of a German Republic.

Rostock, it seems, has long been noted for the democratic spirit of its people, and as a sort of refuge for discontented spirits, all which is supposed to result from certain peculiar privileges enjoyed by the citizens. Accounts have been received that the police of that place, acting under Government orders, had instituted a rigorous search of several houses, which resulted in the arrest of their owners, and the discovery of documents or correspondence implicating them in the Berlin plot. It is added that a depot of arms was found buried in a garden in one of the houses, and that these arms have been recognized as abstracted (probably in 1848) from the Prussian arsenal or other depots. Several of the most expert members of the Prussian detective force have been sent into the provinces, in consequence of information relative to the machinations or accomplices.

Russia.—The Emperor of Russia has issued an ukase prohibiting Jews from representing Christian houses of trade. Children of the third-class traders are also prohibited from entering schools established for those of the first and second classes.

Despatches from Poland mention that there is great activity at present in the Russian army. All soldiers on furlough have received orders to join their respective regiments. The Russian fleet in the Black Sea, composed of 44 vessels, has been put under the command of the Grand Duke Constantine.

Turkey.—It is authentically reported that on the 13th ult. Prince Menschikoff had his first audience of the Sultan, and that all passed off in the most friendly manner. At Vienna, on the 25th, it was believed, on the strength of the last advices from Constantinople, that the Porte was most desirous of settling the Russian difference in an amicable way. The funds at Vienna were rising. A dispatch from Constantinople, dated the 22d, states that Prince Menschikoff had addressed a circular to the Ambassadors of the European Powers, informing them of his nomination to the post he occupies, and expressing a hope that the other Powers would agree with Russia. News from Trieste, of March 31, reports that the conferences had been renewed between the Divan and Prince Menschikoff. The attitude of the Russian was much more moderate. The project for establishing a bank had been sanctioned by the Sultan. Finally, dispatches from Vienna announce the reception of an official note from the Russian Court, disavowing any intention on the part of Prince Menschikoff to disturb the integrity of the Ottoman empire, and stating that the immediate object of his mission was to exact the due fulfilment of a treaty made with Turkey two years ago. With respect to the Holy Place, Russia was equally bound, with the other interested Powers, to a settlement of this important question.

The *Agram Gazette* states that on the 28th ult., all the troops of Montenegro were ordered to return to their homes, except a few to guard eight different points of the territory. The losses suffered by the inhabitants of Limniani, Montinie, and Povie are to be made good to them. The orphans of the warriors that have fallen are to be assisted by the State, and a Commandant, named Pero, of Bielica, is to be tried for having behaved ill during the battle at Limniani. Omer Pacha is said to be leisurely avenging himself on those of his countrymen who have borne his yoke impatiently. The Vienna *Lloyd* states that Stephan Dzicini, his two sons, and four other inhabitants of Berda, have been shot near the monastery of Ostroz for "high treason." A number of other Montenegrins, better affected to Turkey than to the Vladika, and whose existence the Austrian papers mention now for the first time, are detained in prison on charges of treason.

The Austrian Government had been informed that the evacuation of Montenegro had commenced without difficulty, and was proceeding with great order.

Egypt.—Much consternation has been produced in several of the rural districts in consequence of the issue of an order for the levy of 10,000 new troops, the Pacha having been called upon by the Sultan to supply a contingent of 15,000 to the forces of the Porte.

GLEANINGS FROM FOREIGN EXCHANGES.

Society for the Evangelization of Foreigners in London.—A society has been formed, comprising among its managing committee Sir J. D. Paul, Bart., the Rev. G. G. Daugars, Pastor of the French Protestant Church, Hon. B. Noel, Mr. H. Herschell, an Independent preacher, &c., the object of which is to disseminate the Gospel among foreigners in London, the number of whom is computed at nearly 100,000, most of them totally ignorant of the Gospel. The Society proposes to open places of worship in the quarters generally inhabited or frequented by foreigners, with services in German, French, and Italian; to employ foreigners as missionaries among their countrymen in London; to open free schools for the children of poor foreigners, and connected with them, a reading-room, a public library, English classes for adult foreigners, and a refreshment room for the most needy; to keep a free public register for foreigners seeking employment; and to establish a house of refuge, or Foreign Missionary College, for the reception and probation of all foreign Roman Catholic priests or laymen, who, having renounced the errors of Popery, and being exposed in their own country to persecution and misery, are desirous to prepare themselves for future usefulness among their countrymen.

A Challenge.—The Rev. E. B. Elliott, with the concurrence of the Bristol Protestant Institute, has challenged the Popish Bishop of Clifton to a public discussion of the doctrines of the Papal supremacy and of Intention in the administration of the Sacraments. No answer has been received from the Bishop.

A Judge Caught Napping, and afterwards sent by Post.—Mr Justice Williams was the other day on the Great Western Railway, bound for Oxford. His Lordship, possibly fatigued by the forensic eloquence so lavishly displayed by learned gentlemen when on circuit, very speedily surrendered himself to sleep; the potency of which may be imagined when we state that he did not awake till the train reached Steventon. This was an awkward affair. His Lordship was wanted at Oxford; and thither he must proceed—but how? Post-horses have not been known since the railway opened, and there was no conveyance but the mail-cart. Stern necessity knows no law, and judicial dignity, accustomed to State processions, powdered footmen, and luxurious carriages, had to be content with the rough trap of a country postman. Jehu, ignorant of the rank of his travelling companion, indulged his gossipping propensity to a great extent; it so happened that a recent assize trial, in which he had been concerned, was fresh is his recollection, and as the decision was contrary to his views, he took his revenge of Judge, Bar, and Jury, in no measured terms, expressing the utmost contempt for the institution of trial by jury, and giving it as his well-grounded opinion that all lawyers were rogues—the biggest of the Rs always having the most luck. The Judge, doubtless, enjoyed the fun; but the poor postman was paralyzed when he afterwards learnt the name and profession of his distinguished passenger.

A Challenge to Dr. Pusey.—A Correspondent of the *Catholic Standard*, who signs himself "Franciscan," inquires whether all the subscribers to certain "resolutions" on the Gorham case have acted upon their words? "The majority," he says, "have done so;" and then adds the following list of exceptions: Dr. Pusey, Dr. Mill, Mr. R. J. Wilberforce, Mr. Thorp, Mr. Keble, Mr. Bennet, Mr. Talbot, and Mr. Cavendish.

The Dominant Church in Malta.—A memorial has been addressed to the Duke of Newcastle from Protestant British residents in Malta, remonstrating "against the slight and indignity put upon the Church of the Sovereign, by withdrawing and excluding from the articles of the new penal code any mention of the Church of England by name;" and further complaining that "in the letter of the chief secretary in reply to the memorialists, they are told that the Church of England is included with others under a general phrase." The memorialists pray that the passages of the new criminal law complained of may be altered and amended.

The Univers Controversy.—The Bishop of Chartres and the Bishop of Verdun have expressed their satisfaction with the recent Pastoral issued by the Bishop of Viviers on the subject of the *Univers*. The Archbishop of Paris has followed up his mandate by a circular to the *Ami de la Religion*, the *Voix de la Verite*, and the *Gazette de France*, charging them to refrain from theological discussions calculated to disturb the peace of the Church. On the other hand the Archbishop of Avignon and the Bishop of Chalons have warmly embraced the cause of the *Univers*. The *Univers* itself contradicts the report that its existence is endangered by the measures taken against it by the Archbishop of Paris, and maintains that its doctrines are identical with those of the Roman journal, the *Civilta Cattolica*, which has recently received the direct approbation and encouragement of the Pope in a letter addressed to its editors. M. Veuillot, the chief editor of the *Univers*, has had a private audience of the Pope.

The Papists and the Committee of Council.—It is stated by the *Catholic Standard* that during the Derby Administration, the "Catholic School Committee" applied to the Committee of Privy Council for the appointment of a second Inspector of Popish Schools; in consequence of which a minute of Council was made, authorizing the appointment of a Sub-Inspector. On the change of Ministry, Lord Granville, after receiving a deputation of the committee, procured a minute of Council, approving of the original proposal for the appointment of an additional inspector.

British and Foreign Bible Society's Jubilee.—The first jubilee of the British and Foreign Bible Society was held on Tuesday at Exeter Hall, under the presidency of the Earl of Shaftesbury. Among the supporters present were the Bishop of Winchester, the late Bishop of Bombay, the Duke of Argyll, the Earl of Carlisle, Lord Charles Russell, Sir T. D. Acland, Canons Stowell, Villiers, and Champneys, the Rev. Dr. Marsh, the Rev. R. Bickersteth, the Rev. J. W. Cunningham, the Hon. Baptist Noel, Dr. Steinkopff, Dr. Bunting, Dr. Beecham, Dr. Cumming, Dr. Henderson, Dr. Duff, Dr. Steane, Mr. J. A. James, and other dissenting preachers, Samuel Gurney, Esq., and the Rajag of Coorg. It was stated that from the first institution of the Society in March, 1804, upwards of 8,000 branch Societies had been established; the Scriptures had been translated into 148 languages and dialects, of which 121 had never before appeared in type. Upwards of 43,000,000 translated copies had been disseminated. A list of subscriptions, extending to nearly £10,000, was read, including several sums of £1,000 and £500.

Death of General Sir E. Kerrison.—Sir Edward Kerrison, the Colonel of the 14th Light Dragoons, died on the 9th inst., aged 79. He entered the army in 1796, as a Cornet in the 6th Dragoons; became a Lieutenant in 1798, a Captain the same year, a Major in 1803, a Lieutenant-Colonel in 1805, a Colonel in 1813, a Major-General in 1819, a Lieutenant-General in 1837, and a General in 1851. He served at the Helder in 1799, including the battles in September and October of that year. In 1808-9 he served in Spain under Sir John Moore, and was present at the battle of Corunna. In 1813, '14, and '15, then Colonel Kerrison, he commanded the 7th Hussars, and was present at the battles of Orthes and Waterloo. He was severely wounded at Orthes, and slightly at Waterloo, where he had a horse shot under him. He received the gold medal for Orthes, and the silver medal with two clasps for Sahagun, Benevente, and Toulouse. Sir Edward Kerrison was for nearly 40 years a Member of Parliament. He is succeeded in his title and large estates by his son, now Sir Edward Clarence Kerrison, who was first returned for Eye in July, 1852, and was a supporter generally of the late Derby Ministry. In 1844 the present Sir Edward Kerrison married the youngest daughter of the Earl of Ilchester.

Proposed Return of the Jews to their own Land.—It is stated by the *Patriot* that a remarkable movement is in progress among the Jews throughout the world, a paper being extensively circulated by an influential Rabbi, in which he proves from Scripture that the time has come when the Jews must prepare for returning to the land of their fathers. The document has been printed in Hebrew and English, and a society has been formed to promote the movement.

St. Patrick's-day in Dublin.—Thursday was a paticularly discreet Patrick's-day in Dublin. There were but a few drunken people in the streets, and there was little rioting. The Lord Lieutenant, according to custom, exhibited himself on the balcony of the State apartments at Dublin Castle. His Excellency of course wore a large bunch of shamrock. The Countess St. Germans, the Earl and Countess Portarlington, and other distinguished personages, also appeared on the balcony, decorated with the "blessed and holy" paint, and all the usual ceremonials were gone through amusingly enough. Their Excellencies the Lord Lieutenant and the Countess St. Germans gave the usual St. Patrick's ball at night at the Castle.

Church Restoration.—Through the exertion and liberality of the Rev. Isaac Henry Gossett, the venerable parish church of Northam, in Devonshire, has undergone partial restoration within the last two years, the expenditure amounting to £2,000, and to carry out the vicar's laudable design it would take another £1,000. The Rev. I. H. Gossett is son of the vicar of Windsor, and since he became incumbent of the parish he has built a new vicarage-house on the most modern plan, and walled in about eight acres of garden, with a sea aspect, being one of the most delightful places in the neighborhood. By obtaining handsome donations, the worthy vicar contributing £1,000 towards the repairs, and by consent of the parishioners, the whole amount has been contributed, or is guaranteed to be cleared off in 20 years.

A Keeper of Clergy Reserves.—A correspondence between Sir F. B. Head and Sir W. Molesworth, has brought out the interesting fact that a Dr. Rolph, who subsequently succeeded in forcibly collecting from the arsenals of the United States 22 pieces of artillery, which for a fortnight were fired upon Her Majesty's loyal subjects, for whose apprehension as an outlawed rebel the Executive Council offered £1,000, and who, in conjunction with Mr. M'Kenzie, issued from Navy Island a counter "Proclamation by the Provisional Government," offering £500 for the apprehension of Sir F. B. Head, the Governor of Canada, was at one time Commissioner of Clergy Reserves and Crown lands.

To the Editor of JOHN BULL:

Sir: Many persons express wonder at what can be Lord John Russell's motive in always attacking the property of the Church; but to us, his Bedfordshire neighbors, the motive is palpable. It is nothing less than *gratitude*. The Duke of Bedford has an income of £180,000 a-year (*one-half more than the income of the entire bench of Bishops*), of which every farthing is plundered from the Church: would it not therefore be the grossest ingratitude in any member of his family, did he not avail himself of every opportunity to let other people have a taste of that pie of which he has himself received such a plentiful helping? I am, sir, your obedient servant,

A Vicar whose Tithes are Gorged by the Russells.

Treasure Trove.—On Monday afternoon, a man in removing some gravel from the churchyard of Wedmore, broke an earthen bottle, containing 120 pieces of early English silver coins.—*Wilts Co. Mirror.*

Herculaneum.—Several skeletons, supposed to be those of the sailors referred to by Pliny, have been found by Signor Bonnuci, the director of the excavations which are going on at Herculaneum.

Curious Delusions.—Miss Hutchinson of Grosvener-square, London, a lady of 50, possessed of considerable property, has been pronounced insane under a Commission of Lunacy. When examined by the Commissioner her answers showed her unhappy condition. She said all her property was now gone, and she herself had been buried, and was to be burnt; she was buried before she was born: her house in Grosvenor-square was worth £30,000 a-year, but she had let it for £200; she had at one time spent £25,000 per annum, when she lived in Grosvenor-square, where she had set up a theatre: her head had been cut off, and there were epaulets upon her shoulders. This lady's insanity was dated from 1834.

Origin of the Fire at Doncaster Church.—The judicial inquiry into the late awful fire which totally destroyed the church of St. George, at Doncaster, was continued on Monday. The sympathy of the clergy and gentry of the county is manifested in an eminent degree by the subscriptions which have been given. On Friday week a subscription list was opened for the restoration of the Church, which was headed by the Corporation of Doncaster with the munificent sum of £5,000. The amount is now augmented to nearly £10,000. The Archbishop of York has consented to preside at a public meeting, in Easter week, to raise additional funds. All doubts as to the origin of the fire have been set at rest by the report of Mr. Braidwood of London, who ascribes it to the overheating of the flues.

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The Rt. Rev. the Lord Bishop of Montreal, Dr. Fulford, arrived in this city on Tuesday evening, on his way to England on business connected with the Colonial Church. His Lordship officiated at Morning Prayers at Trinity church on Wednesday, and embarked on board the steamer *Europa* at 2 P. M. Mrs. and Miss Fulford accompany him. May they be favored with a prosperous voyage.

CLERICAL CHANGES.

The Rev. Charles H. Gardiner has taken temporary charge of the church of the Atonement, Chicago, Ill., and (D. V.) will enter upon his duties on Sunday, April 17th. All communications intended for him, may be addressed accordingly.

The Rev. Joseph W. Pierson has accepted a call to become rector of Christ church, Waukegan, Illinois.

The Rev. C. F. McRae, having taken charge of Christ church, Philadelphia, during the temporary absence in Europe of the rector, Dr. Benjamin Dorr, desires his letters and papers to be directed accordingly.

The Rev. H. S. Spackman has been elected assistant minister to the Rev. Dr. Hare, rector of St. Matthew's church, Francisville, Pennsylvania.

The Rev. Mr. Clemson has resigned the parish at Westchester, Pennsylvania, and accepted a call to St. Martins, Marcus Hook, Pa.

The Rev. George P. Hopkins has resigned the rectorship of St. Paul's church, Doylestown, and Trinity church, Centreville, Bucks county, Pennsylvania. For the present, all communications for him may be addressed to the care of Joseph S. Burnett, No. 54 Chestnut street, Philadelphia.

The Rev. John Purves, late of St. Thomas ch., Bethel, having removed to Westport, Ct., requests letters and papers to be sent accordingly.

The Rev. Henry B. Bartow requests letters and papers to be addressed to him at White Stone, Long Island, N.Y.

The Rev. Andrew Croswell, from St. Paul's church, Brunswick, Me., to St. Mary's, Newton Lower Falls, Mass.

The Rev. H. T. Wilcoxon requests that letters and papers intended for him, be directed to Clear-spring, Washington county, Maryland, at which place he has resumed his former charge of St. Andrew's church.

The Rev. James Lee Maxwell has removed to New Jersey, and taken charge of St. Paul's ch., South Trenton.

The Rev. Dr. Coleman, of Trinity church, Philadelphia, has left for Havana, expecting to be absent a few weeks.

The Rev. Wm. F. Bryant has accepted an appointment under the Bishop of Pennsylvania, of missionary in the northwestern portion of Philadelphia. He is also employed as assistant minister at the church of the Atonement. Letters, pamphlets, and papers may be addressed to him at No. 501 Vine street, below Broad.

The Rev. John K. Murphy has received and accepted a call to Calvary church, Rockdale, and St. John's, Concord, Pennsylvania.

The Rev. R. P. Johnson has received letters dismissory from the Diocese of Virginia, and accepted a call as assistant minister of the associated churches of Pineville, Middle and Upper St. John's Parish, South Carolina, and requests his letters and papers to be directed to Pineville, South Carolina.

MARRIED,

At Highland Terrace, on Thursday April 14th, by the Rev. D. Barcock, D.D., Charles Barcock and Elizabeth A., daughter of Richard Upjohn Esq.

On Thursday evening the 7th inst., at the church of the Nativity, New York, by the Rev. C. Clapp, Mr. Henry C. Martin to Miss Hannah M. Rogers, both of this city.

DIED,

We received, last week, though not till after our paper was made up, the melancholy intelligence of the death of the Rev. J. W. Cooke. The following notice of the event and the person is from the *Church Journal*:

> It is seldom that a laborer in the vineyard, so strong and active as the late Secretary and General Agent of the Foreign Committee of Board of Missions, is so suddenly struck down at his post. It was only on the 5th of March that he left this port, on a Missionary exploration visit to Central America. And already he has returned to the place whence he went out, and his body is "committed to the ground." He had arrived at Panama, and officiated there; and he found the field so ripe for the harvest that he determined to lose no time in returning, to make provision for the permanent occupation of the post. After going on shipboard to return, the disease so peculiar to that climate seized him, and within a few days after his landing, he was taken hence himself by the Lord of the Harvest. But he has at least had the happiness of dying "in the harness," in the service of the Church, to which he had devoted himself; and "his works do follow him."
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> His funeral was solemnized last Wednesday, at 1 o'clock P. M., in St. George's church, Stuyvesant square. The Rev. Mr. Irving—his fellow-laborer in the Missionary work—said a portion of the Service, and a deeply interesting Address was delivered by the Rev. Dr. Tyng, one of the most zealous members of the Foreign Committee.

NOTICES.

The Rt. Rev. the Provisional Bishop will administer the rite of Confirmation in St. Jude's (Free) church, Sixth-avenue, opposite Amity-street, on Sunday afternoon, April 24. Service to commence at 3½ o'clock. Other services as usual, morning, 10½; evening, 7½ o'clock.

The Rev. Dr. Price, of St. Stephen's church, will preach his farewell sermon on Sunday, the 24th inst., in the morning. He will leave on the following Saturday, in the *Arctic*, for Europe.

Church of the Holy Innocents.—The opening services of this new parish will be celebrated on the Fourth Sunday after Easter, April 24th, at 10½ A.M., in the hall prepared for the purpose on Broadway, between 35th and 36th streets.

Persons interested in the propagation of the Gospel in the suburbs of the city, are invited to be present.

These services were deferred from the 3rd Sunday after Easter, in consequence of the unfinished state of the roof of the building where services are to be held.

Christ P. E. Church, the Rev. C. H. Halsey, rector.—The congregation of Christ church, will worship in the large chapel of the University, Washington Square, on Sunday the 17th inst., and on Sundays following; during the erection of their church edifice on 18th street, west of 5th avenue.

Service at 10½ A. M. and 4 P. M., until further notice.

April 13, 1853—tf

TO LET, at low rents, for four or six months.—Pew No. 36, well situated in the southwest transept of Calvary church; also, Pew No. 36, one of the best in the middle aisle of the church of the Incarnation, corner of 28th-street and Madison-avenue. Enquire of the SEXTONS, or apply at 18 Pine-street, up stairs. ap23-2t

THE Bible and the Bible only, the Religion of Protestants.—It is intended to publish this lecture, the conclusion of which appears in this number of *The Churchman*, in a tract form. The price of one hundred copies will be put down to cost. Orders are solicited—to be left at this office, or at C. SHEPARD & CO'S, No. 170 Fulton street.

BURLINGTON COLLEGE.—The Fourteenth Term of this Institution will open on the first day of May, 1853. Early application is requested. Address the Rt. Rev. GEO. W. DOANE, President, Burlington, New Jersey. ap9-6t

EPISCOPAL APPOINTMENTS.

The Rt. Rev. the Bishop of New Jersey has announced the following appointments for his vernal visitation:

Sunday, April 24, A. M. Ascension, Gloucester.
P. M. Grace, Haddonfield.
Monday, April 25, A. M. Trinity, Moorestown.
P. M. Trinity, Fairview.
E. St. Stephens, Beverly.

⁂ The appointments at Trenton, Salem, Penn's Neck, and Bridgeton, are yet to be made.

BISHOP DE LANCEY'S APPOINTMENTS.

Sunday, April 24, at Syracuse, St. Pauls, confirmation, 10½ A. M.
" 24, at do., St. James, " 3 P. M.
Tuesday, May 3, at Niagara Falls, consecration, 10½ A. M.
Wednesday, 4, at Warsaw, confirmation, 3 P. M.
Thursday, 5, at Nunda, consecration, 10½ A. M.
" 5, at Hunt's Hollow, confirmation, 3 P. M.

The Rt. Rev. the Provisional Bishop of New York has announced the following visitations for the month of April:

Date.	Churches and Hours of Service.
24, 4th Sunday after Easter,	A. M. St. Johns chapel, New York. P. M. St. Judes, New York. E. Holy Martyrs, New York.
25, Monday,	P. M. St. Pauls, Glen Cove.
26, Tuesday,	A. M. Christ, Oyster Bay. P. M. St. Johns, Cold Spring.
27, Wednesday,	A. M. St. Johns, Huntington.
28, Thursday,	Fishkill Landing, Convocation of Clergy of Duchess Co.

ACKNOWLEDGMENTS.

The undersigned in behalf of the Nashotah Mission gratefully acknowledges the receipt, thro' Thomas N. Stanford, Esq., of $10 from Christ, Alexandria, Va.; $1 from S. S. of Trinity, New Rochelle; $8 50 from Grace, Jersey City; $11 26 from little Marian's third annual savings; $5 from Rev. Dr. Dorr, for Bp. White Hall; $20 from St. Saviour's, Maspeth, L. I., to be expended by Bp. Kemper; $100 from M. P. M., Easter offg; $5 from a friend, per Boyd's Express.

AZEL D. COLE, President of Nashotah Mission.

Delafield, Wisconsin, April 7, 1853.

Domestic Missions.—The Treasurer acknowledges the receipt of the following sums, since his last report:

Thro' the Treasurer of the Diocese of W. N. Y., W. V. J. Mercer, Esq., $218 31; Trinity, Yazoo city, Miss., $10; Lieut. Flint, Fort Ripley, half, $15; Christ, Hartford, Ct., $56 07; Christ ch., Church Hill, Miss., $40. Thro' J. B. Dow, Esq., R. A. in Mass.: Grace, Lawrence, 6 39; St. James, Roxbury, $3 50; St. Pauls, Boston, $8; Christ, do., for Or., $5; Christ, Cambridge, $25—$47 89. A. Palmer, Esq., Morris, N. Y., $10; St. Pauls, Poughkeepsie, $7 62; a lady, for Indian miss., $1. Total $405 89.

THOMAS N. STANFORD, Treasurer,

New York, April 19, 1853. 137 Broadway.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last: Church of the Messiah, Brooklyn, Rev. R. J. Walker, $11 85; Christ, Balston Spa, Rev. R. C. Rogers, $16; Holy Cross, Troy, Rev. J. I. Tucker, $30; Christ, Sag Harbor, Rev. G. C. Foote, $10; St. Pauls, Glen Cove, Rev. F Mallaby, $13. Total $80 85.

C. N. S. Rowland, Treasurer, 55 Water street.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
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Carpeting of every description;
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Tufts, Gimps, and Trimmings of every kind;
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A LADY, desirous of making profitable a few hours of daily leisure, wishes to obtain a few pupils in Music, at their own residences. She will give instruction also, if desired, in French, and the common English branches. Has no objection to going a short distance into the country two or three times a week. A note addressed to Miss L. L., office of *The Churchman*, will receive immediate attention.

WANTED.—A matron competent to take charge of a Charity School attached to one of the Protestant Episcopal churches in Baltimore, and located near that city. Applications to be addressed to N. S. G., Baltimore Post Office.

THE CHURCH SCHOOL, southwest corner of Fourteenth street and Seventh avenue.

This Institution is composed, at present, of four distinct schools, each having its own room and its own corps of teachers. The number of pupils in each class or school is limited to twenty-five. Provision is thus made for *beginners* and also for advanced pupils. The foundation of a perfect education is the aim of the school. Greek, Latin, German, French, Spanish, Drawing, Painting, and Vocal Music are taught, without extra charge, as soon as the pupil is capable of pursuing them.

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Parents and sponsors are invited to call and examine our arrangements.

WM. B. STOUGHTON.

WANTED.—A young gentleman, of energy and ability, preparing for orders, and capable of undertaking the charge of a Day School for Boys, under the supervision and control of the clergyman of a parish, 30 minutes distant from the city by the Harlem Railroad Cars, may hear of an eligible situation by addressing a line to Rev. W. S., care of Stanford & Swords, 137 Broadway.

THEOLOGICAL LIBRARY.—Complete sets of The Library of the Fathers, Library of Anglo-Catholic Theology, and the Parker Society's Library, are offered at very low prices. Also, the separate volumes of these Libraries, together with a late importation of English Theological Works, comprising the publications of John Henry Parker, of Oxford, and the Oxford University Press. Divines and others wishing to replenish their Libraries, are invited to call and examine our stock of rare and valuable Theological Books which are now ready for inspection. Liberal discounts will be made, to purchasers, on large amounts.

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The *Book of Common Prayer* in the Italian and Spanish languages for sale as above.

THIRD THOUSAND.—THE RECTOR OF ST. BARDOLPH'S; or, Superannuated. By F. W. SHELTON, A. M., Author of "Salander and the Dragon." 1 vol. 12mo., price $1.

Though its hero is a parson, the story is not what is technically called a "religious novel." It is far, however, from being an irreligious one. Mr. Shelton, while giving his satire full play with the oddities of human nature, the humors of the choir, the scandal of the tea-table, the eccentricities of parsons, the petty annoyances to which the Rector is subjected from carping parishioners, the potency of *crack sermons*, knows how to treat sacred things with becoming respect.—*Literary World.*

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REMOVAL.—After May 1, the Church School will occupy the building on the southwest corner of Fourteenth street and Seventh avenue. (mar19-7t) WM. B. STOUGHTON.

BENJAMIN W. WILLIAMS, SEXTON of All Saints' church, and GENERAL FURNISHING UNDERTAKER, No. 285 Henry street, opposite the church, New York.

All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other grounds or vaults. Lead and Ice Coffins, when required. Attendance at all hours, Day or Night. Ap16-3m

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Kensico, Westchester county, New York.

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.

In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable without the aid of servants*, each member taking, in her turn, her assigned share.

The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.

TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*

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Application for admission to be made to the principal, or to the Subscribers.

REV. DR. HARRIS, White Plains.
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The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.

Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
Alfred H. Partridge, rector of St. Matthew's church, Bedford.
Chas. H. Halsey, rector of Christ church, New York.
John Wells Moore, rector of St. Luke's church, Somers.
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Ap 16-tf

ST. MARY'S HALL, Burlington, New Jersey.—The Thirty-third Term of this Institution for young ladies will open on the first day of May, 1853. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, Rector, or to the Rev. REUBEN J. GERMAIN, Principal. ap9-6t

POETRY.

On the Funeral of Charles I.

AT NIGHT, IN ST. GEORGE'S CHAPEL, WINDSOR.

BY THE REV. W. LISLE BOWLES.

The Castle-clock has toll'd midnight—
With matlock and with spade,
And silent, by the torches' light,
His corse in earth we laid.

The coffin bore his name, that those
Of other years might know,
When Earth its secret should disclose,
Whose bones were laid below.

"Peace to the dead" no children sung,
Slow pacing up the nave;
No prayers were read, no knell was rung,
As deep we dug his grave.

We only heard the winter's wind,
In many a sullen gust,
As, o'er the open grave inclin'd,
We murmur'd, "Dust to dust!"

A moon-beam, from the arches' height,
Stream'd as we placed the stone;
The long aisles started into light,
And all the windows shone.

We thought we saw the banners then
Shake dim along the walls,
While the sad shades of mailed men
Were gazing from the stalls.

'Tis gone! again, on tombs defaced,
Sits darkness more profound,
And only, by the torch, we traced
Our shadows on the ground.

And now the chilly, freezing air,
Without, blew long and loud;
Upon our knees we breathed one prayer
Where he —— slept in his shroud.

We laid the broken marble floor—
No name or trace appears—
And when we closed the sounding door
We thought of him with tears.

SELECTIONS.

THE BIBLE, AND THE BIBLE ONLY, THE RELIGION OF PROTESTANTS.

[CONCLUDED.]

So much for the right of private judgment, which forms the positive belief of Protestants. I am not going to waste words in showing you that the Church of England openly and palpably rejects it. Why, the very fact of her having Creeds and Articles shows that she does. What business has she, or any one else, to say, "This is the Catholic faith, which except a man believe faithfully, he cannot be saved"; if she allows it not only the right, but if the right, then the duty, of every man, to interpret Scripture according to the light of his own reason? What business has she to say of one thing that it is a blasphemous fable and a dangerous deceit, and to stigmatize another set of men as deserving, for their opinions, to be held accursed; if she does not hold that there is a pillar and ground of the truth, differing very far indeed from every man's own private interpretation? The thing is really not worth dwelling upon. It is too plain. All this, mark you, does not in the least prove that the Church of England is right in holding this opinion; that is quite a different question, and one with which we are not at all concerned now: it only proves that, as a fact, she does hold it.

Now then; I showed you just now, that what Protestants, as Protestants, protest against, that the Church of England holds: and I have further showed you that what Protestants, as Protestants, hold, that the Church of England protests against. Take it which way you like, negatively, or positively; and the fact is the same. Our Church has no claim to the epithet Protestant.

Let me show this a little more fully. Is it not very strange—I call it providential—to you it must simply appear unaccountable—that nowhere throughout the Prayer Book, nowhere in the Articles, does the Church speak of herself as Protestant? I put it to you as to honest men; if you had been called to draw up some thirty-nine articles, some fifteen of which had been directed against Rome, would it have been possible for you to avoid the use of the word Protestant, ay, and a good many times too? Should we not have heard something of Protestant doctrine, or of the true Protestant Religion? How comes it to pass then that, as it is, we have nothing of the sort?

I have a very easy explanation. The Church is Catholic, and therefore she delights to repeat that word. "I believe in the Holy Catholic Church"; "I believe one Catholic and Apostolic Church"; "Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith"; "And the Catholic Faith is this"; "This is the Catholic Faith, which, except a man believe faithfully he cannot be saved"; "more especially, we pray for the good estate of the Catholic Church." The Church of England is *not* Protestant, and therefore she nowhere employs that term, though many of those who call themselves her children employ it for her. I remember a curious instance of this. I knew of an old Yorkshire squire, a very good man too in his way, who was not at all satisfied at the omission of the word Protestant in the Prayer Book. Therefore on Sunday, he used to stand up conspicuously in his pew, and in the Creed, which he repeated lustily and sturdily, thus alter the third division: "I believe in the HOLY GHOST—the Holy *Protestant* Church."

Some of you may not be aware, that the only time the question has in any way been put to our Church, whether she will call herself Protestant, her answer was clearly in the negative. In the time of QUEEN ANNE, an address was proposed in the upper House of Convocation, which applied that term to the English Church. After a struggle between the two Houses, the lower House succeeded in altering the obnoxious phrase. All honor to those bold and persevering Priests—though now it be the fashion to calumniate them—who defended the cause of their Church against the time-serving comprehension-seeking Bishops of the upper House!

But you will say, have none of the great writers of the Church of England called themselves Protestants? Assuredly they have. But, up to the Revolution, they used the term in a very different sense to that in which you now use it.

LAUD, for example, declared on the scaffold that he died true to the Protestant religion; NICHOLAS FERRAR, who was the founder of a religious house in Huntingdonshire, called himself a Protestant. So did those who would now be termed the most *ultra* of CHARLES I's divines; such as MONTAGUE and WREN. Bishops who encouraged confession, set up stone altars, prayed for the dead, and employed crosses, ay, and crucifixes, called themselves Protestants; they simply meant that they were not Romanists. The word then had not its present conventional meaning; nay, it was used in the very same way that old-fashioned people use it now, in contradiction to the term Puritan. I remember that CARLETON, who was Bishop of Chichester in JAMES I's time, speaks of the difference between Protestant and Puritan doctrine. I have myself heard an old-fashioned lady express her horror that any Protestant should think of attending a Meeting House. In short, Protestantism had not then been blown upon: and therefore those great men, innocently, and without any sinister meaning, employed it.

The divines of the 18th century, that truly dark age, employed it also. When HOADLEY was denying the Sacraments, and eating the bread of a Sacramental Church; when BLACKBURNE was running his career at York; when CLAYTON was consulting an adulteress as to the composition and doctrine of his charge; when LAVINGTON was persecuting the Methodists, and POTTER the Evangelicals; when CORNWALLIS was dancing away his evenings at Lambeth, till GEORGE III peremptorily interfered; then, I confess, the Prelates of the Church of England gloried in the name Protestant. But I do you more justice than to believe that you would quote such men as authorities.

It is a little to wander from my immediate subject, but I should like to say a few words on what you are very fond of talking about—Protestant simplicity in worship.

The Dutch pride themselves, and perhaps with some truth, on being the most Protestant nation in Europe. Their worship, I confess, has a good deal of simplicity. But you would be astonished, I think, in all their great churches, to see the enormous roodscreens which separate the chancels from the nave; and these, mind you, not kept up from ancient times, but erected in many instances quite lately. There has been a good deal of nonsense talked about the screen at St. Paul's church in this town. I should be very sorry to hurt my friend MR. WAGNER's feelings, but I am sadly afraid the Dutch Calvinist, so far from thinking it exaggerated or Popish, would consider it diminutive, and not sufficiently suited to the demands of a large church. And if you went into Lutheran Germany, there, indeed, you would be astonished; you would see perhaps, five or six altars in the same church, all magnificently vested—all furnished with candlesticks—all, not with crosses, but with crucifixes—images of Saints, the tapers on the altar lighted during Divine Service, and hung, in many places, before the images—those images garlanded with flowers—all the old chants retained; and, if you went into Sweden, where, mark you, it is grievously penal to be a Roman Catholic, besides all this, you will find the old vestments also retained. So much for Protestant simplicity. The only place in Europe where you would find what you want is in the Protestant cantons of Switzerland.

But I now come to the second part of what I proposed to prove. I say that with respect to those who are really Protestants, the text with which I began is not true. The Bible and the Bible alone does not form their religion. Not the whole Bible, because they, in point of fact, reject a good deal that is in Holy Scripture: not the Bible alone, because they hold a great deal that is not in Holy Scripture.

Let us begin with the latter assertion first. And here I come to the question that has so often been asked, but never has been, and on Protestant principles never can be answered, Why do you believe in Holy Scripture itself? It is nonsense to quote texts to show its inspiration, its authority, its sufficiency: nothing—it stands to reason—can prove itself. By a similar method of argument, you may convince yourself of the inspiration of the Koran. In the Koran you may find plenty of texts asserting its excellence, its inspiration, its binding authority. So you may argue for the divine origin of the Book of Mormon. But the thing is too plain to need proof.

Now, ask this question at the next Brighton Protestant Defense Meeting. A set of men meet to defend the infallibility of the Bible against the traditions of men. Ask any one of them to tell you how he knows the Bible to be infallible. Nothing more important can be asked. Nothing, on Protestant principles, more impossible to answer. As MR. NEWLAND said the other night—"I can tell you: but you cannot tell me."

I can tell you the only thing that your lecturer, or your president, or chairman can say. (He *ought* to say—"I do not know: I take it for granted.") But he probably would say something of this kind: that those who study the Bible find it so admirably adapted to their own wants, their own distresses, their own difficulties—they find it so true a picture of what they feel within themselves, and of what they see in the world around them—that the internal evidence convinces them that it must be the Word of GOD.

Now, do not misunderstand me. I do not undervalue internal evidence. When, from external evidence you know that the Bible is indeed GOD's Book, then you may find this and a great deal more to confirm you in your certainty. But that has nothing to do with the point. The question is, supposing a man tells you—I do not find this in the Bible: therefore it is no argument to me: how are you to answer him then? Some of you may have read that infamous book, Miss MARTINEAU's correspondence with Mr. ATKINSON. Well—she there lays it down that a great part of the Bible is so utterly repugnant to her moral sense, that she is convinced, from internal evidence, it cannot be the Word of GOD. What now can you say? The Bible meets your moral wants, and therefore you believe it. By parity of reason, the Bible does not meet Miss MARTINEAU's moral wants, and therefore she does not believe it. And you have no right to say that there is any antecedent sin which prevents the Bible suiting her moral wants. Who told you that? How can you dare to assert it? I know very well that, with the sort of logic which Mr. THELWALL or Sir THOMAS BLOMFIELD use, they would answer, The Bible says so. That is the kind of arguing in a circle which Protestants, to be consistent, must employ. Thus:

The Bible is the Word of GOD.
How do you know that?
Because it is suited to the moral sense of all good men.
How do you know that?
Because, if any man tells me that it is not suited to his moral sense, he is a bad man.
How do you know that?
Because the Bible says so.
How do you know that it says true?
Because the Bible is the Word of GOD.

Poor Protestantism! What it argues from, and what it argues to, are the same! It puts the world very nicely on the elephant, and the elephant pretty comfortably on the tortoise: but the unfortunate tortoise must rest on what it best may.

Again: suppose a Mohammedan were to argue in the same way: how are you to answer *him?* His arguments are just as good as yours—yours are every whit as good as his—and so neither of you can convince the other. Depend upon it, by this way of talking, by making the Bible its own witness, and its own proof, you are playing into the hands of infidels. It is a very solemn thought, that Protestantism has more than once joined with infidelity: never perhaps more remarkably so than in the Antipapal Aggression of last year. That by the by.

Well; still I ask my question. How do you know the Bible to be the Word of GOD.

"By evidences," you will at last be forced to answer.

But stop! stop! you set out by saying that the Bible, and the Bible only, was the religion of Protestants. Not a word about evidences then. Protestants have nothing to do with extraneous evidences. The Bible *only* is their religion.

"I cannot find it: 'tis not in the bond."

How dare you bring them forward, and thus give the lie direct to the Protestant watchword?—Because you cannot help it.

Yes:—on evidence you believe: and so do I. But on what evidence?

You believe: some of you, because you have read books, written by fallible men, quoting a number of passages, bringing forward a chain of authors, from the SAVIOUR's time till now, and all establishing the truth of the Christian religion. Some of you, because you have been told that there are such books. Now, I wonder how many of you here have ever studied the subject of evidences for yourselves; I wonder, of those who have, how many have themselves investigated and verified the passages quoted. It comes to this then: that you believe the Scripture to be infallible on the testimony of fallible men. Now, it is a rule in the art of war, no fortress can be stronger than its weakest point. Apply that to the present subject. How can you call the Bible infallible, when you acknowledge that those who tell you it is so are fallible themselves?

But you will ask me, how do I know the truth of the Bible? Well, that is a little wandering from our subject: but I will answer you shortly.

I find, as matter of notoriety, a body at this time existing in the world, professing to be the keeper, and guardian, and interpreter of a book called the Bible, and claiming for it a divine authority. I find, on common historical evidence, that for eighteen hundred years this body has existed, to all intents and purposes the same as at the present day: that it has always appealed to this book as infallible, always received it as of Divine Authority—and has from its origin till now supported its belief, and proved its mission, by miracles. I know that the Church, eighteen hundred years ago, received that book, and I see prophecies in that book of the perpetual existence, and of the infallibility of this very Church. I receive the Bible, then, because the Church bids me receive it, but—mark you—for no other reason.

But, when I said that Protestants did not receive the Bible only, I did not mean in the sense alone in which I have been speaking. I say that Protestants, at least the very great majority, have received, and clung to, doctrines, of which not one syllable is to be found from one end of the Bible to the other.

Let me take an instance. LUTHER said that the doctrine of justification by faith was of such importance, as to be the article of a standing or falling Church. Now how is that doctrine generally understood and received by Protestants? I am sorry—even for the sake of illustration—to have to enter into such solemn subjects: but the point I am proving is one of no small importance. Now, is that what *you* mean by justification by faith? That, whereas we are miserable sinners, and have many ways broken the strict laws of GOD's justice, and therefore should be most justly condemned at the last day—GOD, if we put our faith in CHRIST, will impute or reckon to us the righteousness of CHRIST as if it were our own, and thus, though we are not really righteous, will esteem us as if we were? Is not this the way in which the Parable of the wedding garment is usually interpreted by Protestants? You know it is. Page after page of MILNER, and SCOTT—volume after volume of CALVIN, I might quote, if there were any need, to prove this.

Well now—it is nothing to my argument whether this be a true and holy doctrine, or altogether false and unholy. I simply say that it is a tradition which Protestants have received to hold over and above the Bible: for not a syllable of it is there to be found in Holy Scripture. I defy any one to quote me the semblance of a passage. And yet you will hear this doctrine laid down in the pulpit; and such a text as "ABRAHAM believed in the LORD, and IT was imputed to him for righteousness," brought in to prove a doctrine with which it has no more to do than it has with the Newtonian system.

Again: the Protestant observance of the Sunday, as it is in this country, and more especially in Scotland (for on the continent it is widely different), is a most curious instance where a traditon, not only not founded in Scripture, but opposed to many passages of it, is urged forward with the greatest vehemence by those who are the loudest in crying, "The Bible, the whole Bible, and nothing but the Bible!" Did it never strike you that—if you merely take the Bible—you break the fourth commandment twice a week? You break it on Saturday, because the command is, "The seventh day is the Sabbath of the LORD thy GOD:" and you break it on Sunday, because the command is, "Six days shalt thou labor and do all thy work:" whereas, one of these six days you observe as a day of rest. But, if you give up that commandment in its strictness, then you stand convicted of having foisted into your Creed a tradition, of which you cannot find the least trace in the New Testament. Our LORD never speaks of the Sabbath but to rebuke its superstitious observance: St. PAUL once mentions it, and he does the same: and so all that is left to you is the one text in which St. JOHN tells us he was in the SPIRIT on the LORD's day. Granting that to mean Sunday, what does it prove? assuming it, which is probably the case, to mean Easter Day, and it serves your turn less, if less be possible.

I will give you a curious instance how other Protestants, who, like those of England, profess to receive the Bible, and the Bible only, regard this tradition. I once made acquaintance abroad with a Lutheran minister, a very good, hard-working man in his way. All his heart was in his parish; he had been forced to travel for his health, and he could hardly speak of it without tears. A most devoted man indeed to his work and to his people. Well: we came together to England, where he had never before been; and, as he did not speak English, I took him up to London with me, and served as his interpreter. On the Sunday, I took him to St. Paul's in the morning and the afternoon, and very well pleased he was. Afterwards I asked him how he would like to spend the evening. "Why," said he, "let us go to the opera." "The opera!" I cried: "Why, you don't suppose that we have the opera on Sunday?" "Why not?" said he. And "Why not?" if you are tied down to Protestant principles, said I too. No. I can only answer on higher principles than Protestantism.

Now let us go to the other side of the question, and see how Protestantism diminishes from the Bible, as we have just seen how it adds to it. And in the outset let me just point out to you a very great difference between Protestant tradition and Catholic tradition. If a text *appears* to contradict what we hold, we are not surprised at it. We never teach that Scripture is easy to be understood, on some of its most vital doctrines. We never teach that it needs no other interpreter than prayer and study: we believe it does; and we know who is the divine interpreter of the Divine Word—namely, the Church. But you *do* say that, on all essential points, the Bible is easy to be understood. You say that the most ignorant person may there find all the vital doctrines of Christianity clearly expressed. Therefore, if a text seems to contradict you point blank, it is a very serious thing. You are bound, on your own principles, to take it as it stands, and not to twist it about and bring forward recondite explanations. Now let us see whether you do.

St. PETER has there words: "The like figure whereunto, even Baptism, doth also now save us." What *can* be clearer? "Baptism doth save us." Why no Tractarian can say it more boldly, and few would say it so boldly. But this is not Protestant doctrine: and therefore, when St. PETER said this, he said it (of course) in a non-natural sense. Let SCOTT the commentator tell you what he meant.

"Baptism doth save," says St. PETER.

"Thus the Baptismal water forms, as it were, the sign of salvation," interprets SCOTT.

What! call *this* an interpretation? What, that it means the same to say Baptism *doth* save—or Baptism is a sign of salvation—ay, and not so—but Baptism is, *as it were*, a sign of salvation? What, this the practice of those who theoretically hold the Bible, the whole Bible, and nothing but the Bible? what, this the faithfulness of those who call us unfaithful—the natural sense of those who taunt us with non-natural senses?

"Bark cures the ague," says a physician, as he administers a dose to his patient.

"What did the doctor say?" inquires the sick man, when the physician is gone.

"Oh," replies the attendant, "he said that bark is, *as it were*, the sign of the ague being cured."

Most wise and faithful interpreter!

But I have not done with this wonderful man yet. I have read you his explanatory note: let me now read you his practical improvement.

"Let us beware," he says, "that we rest not in outward forms, as if that Baptism could save us which only washes away the filth of the flesh."

I confess that, much as I knew of the non-natural sense in which Protestantism very often interprets the Bible, I was startled to find so audacious a contradiction in terms, so fearful an instance of giving the lie direct to its words.

Let us take another instance. A poor simple man, reading the Gospel according to St. MATTHEW, comes upon this verse: "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Why, he would say, here is a most fearful power of some kind given by CHRIST to St. PETER. Was it given to him alone, or to the other Apostles also, and if so, was it given to others beside them? It is merely a form of speaking, replies a Protestant interpreter. It only means that if GOD forgives a sinner, and His ministers declare to that sinner that he is forgiven, he may take comfort in their declaration. But is not this something like a truism? inquires our simple friend. And in that sense has not every one, as well as a minister, the keys of the kingdom of heaven? And is it not remarkable, that our LORD should have made with so much solemnity a gift which, according to you, was no gift at all? And is it not yet more strange, that in the parallel passage, the words, Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained, He should have introduced them by those most solemn words—Receive ye the HOLY GHOST? That is all very plausible, replies the Protestant; but if you attribute any further meaning to those words, you fall into Popery; and whatever we do, we must take care not to do that.

Now I will give you another example of explaining away the words of CHRIST, and for something of a similar reason. Our LORD says, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of GOD." Now the famous PALEY preached a sermon on this subject. Of course one question which he had to discuss was: What is meant by the new birth? He did not like to say that it was Baptism, because that might have been thought Popish: he did not like to say that it was Conversion, because that might have been thought Methodistical. And so he says, that the expression *means nothing:* nothing, that is, in the present time, and under present circumstances.

You will confess that this is awful. But why more awful than to tell us that "I will give unto thee the keys of the kingdom of heaven" means nothing: nothing, that is, in the present time, and under present circumstances?

Now, I will take another subject, but one on which I should not have entered, had not Mr. THELWALL afforded me so remarkable an example of the manner in which Protestants deny those parts of the Bible that they do not like, that I am unwilling to pass by it, especially as what he said may be fresh in the remembrance of some of you.

A plain man, taking up his Bible reads this saying of our LORD's: "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you." And again: "The Bread that I will give is My Flesh, which I will give for the life of the world." Now, let any man read first that passage, and then the account of the institution of the Holy Eucharist; and will any one say that he would not, whether mistakenly or not, is not the question, but that he would not *naturally*, refer the one to the other? Says Mr. THELWALL, That is rank Popery. The words can have no such a meaning. Why not? He gives two reasons:

The first is, that the Holy Eucharist was not then instituted. Now it is very remarkable, though of course Mr. THELWALL and other Protestants pass that quietly by, that our LORD speaks in the future sense—"the bread that *I will* give is My flesh, which *I will* give for the life of the world." But even if this were not so, by Mr. THELWALL's argument, none of the prophecies in the past or present tense, such as those in the 53d chapter of ISAIAH, can apply to our LORD, because He was not then come. This argument, however, is older than Mr. THELWALL, but I really give him credit for his second. And it is a wonderful example of what a man will do to twist Scripture, rather than accept it when contrary to his own traditions. He says: Let us imagine that the whole Bible were lost except the Gospel according to St. JOHN. As that Gospel contains no account of the institution of the Holy Eucharist, a reader could never interpret those passages in the 6th chapter of that Sacrament. But what nonsense, and worse than nonsense is this! Why, every man may get rid of every doctrine that he does not like by the same simple expedient, of supposing those chapters or books of the Bible lost which happen to contain it. And curiously enough, in that same chapter is a striking instance of the absurdity into which Mr. THELWALL runs. Our LORD there says: "What and if ye shall see the SON of Man ascend where He was before?" Can any one doubt that this refers to the Ascension? According to Mr. THELWALL, it cannot. For supposing all the Bible except the Gospel of St. JOHN to be lost, as that Gospel contains no account of the Ascension, a reader could never interpret that text of the Ascension.

Now, I will give you two more instances how Protestants, notwithstanding their watchword, take anything rather than the Bible, as true, when its plain sense is against them. You have all heard of ZWINGLE, the Swiss reformer. He was the first who taught that the Holy Eucharist is a mere bare sign, and that our LORD's Words—This is My Body—mean—This is a figure of My Body. He was defied to bring forward from Holy Scripture any one passage where *This is* means *This is a figure of.* He tells us, and it is no matter whether the story be true or false, it proves thus much, that Protestants would do anything to get rid of such parts of the Bible as make against them; he tells us that he puzzled and puzzled over his challenge, and was hopeless of finding any other example. He had been thinking deeply on the matter, when a supernatural figure, so he says, appeared, and said: "Fool! Why not answer him: *Ye shall eat it in haste: It IS the* LORD's *Passover.*" And ZWINGLE joyfully caught at the text.

CAROLSTADT, the German reformer, pressed by the same difficulty, explained the text thus: Our LORD, he said, administered the Holy Eucharist to His Apostles with the words, Take, eat, and then pointing to Himself, added, *This* is My Body!

But now to draw to a conclusion.

Shall we not then be ashamed to call ourselves by a name which pledges us to no faith, but merely to a negation of all faith? that, taking its very title from division, perpetuates a contradiction of our LORD's last prayer, That they all may be one? that is shared by heretics and unbelievers of all kinds and degrees? that has no principle but self-contradiction, no logic but an argument in a circle—whose profession is an unreality, and whose watchword is a lie? Shall we not rather with all our hearts and souls cling to that blessed title which, by its very name, embraces all mankind in the arms of its love—which speaks of peace upon earth and good will to men—for which so many martyrs have rejoiced to shed their blood—for which so many confessors have toiled and have suffered—a name which must be victorious over every enemy, which has the promise of infallibility against all error—a name proper to that Church which, as universal in space, is to receive the heathen for her inheritance, and the uttermost parts of the earth for her possession: which, as universal in time, will endure as long as the world lasts, yes, and after the world shall pass away, even for ever and ever?

FOR THE YOUNG.

THE LEGEND OF ST. CHRISTOPHER.

[From Mrs. JAMESON's Sacred and Legendary Art.]

Among the religious parables of the middle ages, there is not one more fanciful and more obvious in its application, than the story of St. CHRISTOPHER. But, although poetical and significant as a parable, it becomes as a mere legend, prosaic and puerile: it is necessary to keep the latent meaning in view while we read the story, and when we look upon the extremely picturesque representations of the Canaanitish giant, for, otherwise, the peculiar superstition which has rendered him so popular and so important, as a subject of art, will lose all its interest.

CHRISTOPHER was of the land of Canaan, and the name by which he was there known, was OFFERO. He was a man of colossal stature, and of a terrible aspect, and, being proud of his vast bulk and strength, he was resolved that he would serve no other than the greatest and most powerful monarch that existed. So he travelled far and wide to seek this greatest of kings; and at length he came to the court of a certain monarch, who was said to exceed in power and riches all the kings of the earth, and he offered to serve him. And the king, seeing his great height and strength—for surely since the giant of Gath, there had been none like to him—entertained him with joy.

Now, it happened one day, as CHRISTOPHER stood by the king in his court, there came a minstrel who sang before the king, and in his story there was frequent mention of the Devil, and every time the king heard the name of the evil spirit, he crossed himself. CHRISTOPHER inquired the reason of this gesture, but the king did not answer. Then said CHRISTOPHER, "If thou tellest me not, I leave thee!" So the king told him, "I make that sign to preserve me from the power of Satan, for I fear lest he overcome me and slay me." Then said CHRISTOPHER, "If thou fearest Satan, then thou art not the most powerful prince in the world; thou hast deceived me. I will go seek this Satan, and him will I serve; for he is mightier than thou art." So he departed, and he travelled far and wide; and as he crossed a desert plain, he beheld a great crowd of armed men, and at their head marched a terrible and frightful being, with the air of a conqueror, and he stopped CHRISTOPHER on his path, saying, "Man, where goest thou?" And CHRISTOPHER answered, "I go to seek Satan, because he is the greatest prince in the world, and him would I serve." Then the other replied, "I am he: seek no farther." Then CHRISTOPHER bowed down before him, and entered his service, and they travelled on together.

Now, when they had journeyed a long, long way, they came to a place where four roads met, and there was a cross by the way-side. When the Evil One saw the cross, he was seized with fear, and trembled violently; and he turned back, and made a great circuit to avoid it. When CHRISTOPHER saw this, he was astonished, and inquired, "Why hast thou done so?" And the Devil answered not. Then said CHRISTOPHER, "If thou tellest me not, I leave thee." So, being thus constrained, the fiend replied, "Upon that cross died JESUS CHRIST; and when I behold it, I must tremble and fly; for I fear him." Then CHRISTOPHER was more and more astonished; and he said, "How, then! this JESUS whom thou fearest, must be more potent than thou art! I will go seek Him, and Him will I serve!" So he left the Devil, and travelled far and wide, seeking CHRIST; and, having sought Him for many days, he came to the cell of a holy hermit, and desired of him that he would show him CHRIST. Then the hermit began to instruct him diligently, and said, "This King whom thou seekest is, indeed, the great King of heaven and earth; but if thou wouldst serve Him, He will impose many and hard duties on thee. Thou must fast often." And CHRISTOPHER said, "I will not fast; for, surely, if I were to fast, my strength would leave me." "And thou must pray," added the hermit. Said CHRISTOPHER, "I know nothing of prayers, and I will not be bound to such a service." Then said the hermit, "Knowest thou a certain river, stony, and wide, and deep, and often swelled by the rains, and wherein many people perish who attempt to pass over?" And he answered, "I know it." Then said the hermit, "Since thou wilt neither fast nor pray, go to that river, and use thy strength to aid and to save those who struggle with the stream, and those who are about to perish. It may be that this good work shall prove acceptable to JESUS CHRIST, whom thou desirest to serve; and that He may manifest himself to thee!" To which CHRISTOPHER replied joyfully, "This I can do. It is a service that pleaseth me well!" So he went as the hermit had directed, and he dwelt by the side of the river, and having rooted up a palm tree from the forest—so strong he was and tall—he used it for a staff to support and guide his steps, and he aided those who were about to sink, and the weak he carried on his shoulders across the stream; and by day and by night he was always ready for his task, and failed not, and was never wearied of helping those who needed help.

So the thing that he did pleased our LORD, who looked down upon him out of heaven, and said within Himself, "Behold this strong man, who knoweth not yet the way to worship me, yet hath found the way to serve me!"

Now, when CHRISTOPHER had spent many days in this toil, it came to pass one night, as he rested himself in a hut he had built of boughs, he heard a voice which called to him from the shore: it was the plaintive voice of a child, and it seemed to say, "CHRISTOPHER, come forth, and carry me over!" And he arose forthwith and looked out, but saw nothing: then he lay down again; but the voice called to him, in the same words, a second and a third time; and the third time he sought round about with a lantern; and at length he beheld a little child sitting on the bank, who entreated him, saying, "CHRISTOPHER, carry me over this night." And CHRISTOPHER lifted the child on his strong shoulders, and took his staff and entered the stream. And the waters rose higher and higher, and the waves roared, and the winds blew; and the infant on his shoulders became heavier, and still heavier, till it seemed to him that he must sink under the excessive weight, and he began to fear: but, nevertheless, taking courage, and staying his tottering steps with his palm staff, he at length reached the opposite bank: and when he had laid the child down, safely and quickly, he looked upon him with astonishment, and he said, "Who art thou, child, that hath placed me in such extreme peril? Had I carried the whole world on my shoulders, the burden had not been heavier!" And the child replied, "Wonder not, CHRISTOPHER, for thou hast not only borne the world, but Him who made the world, upon thy shoulders. Me wouldst thou serve in this thy work of charity; and, behold, I have accepted thy services; and in testimony that I have accepted thy services and thee, plant thy staff in the ground, and it shall put forth leaves and fruit." CHRISTOPHER did so, and the dry staff flourished as a palm tree in the season, and was covered with clusters of dates—but the miraculous child had vanished.

Then CHRISTOPHER fell on his face, and confessed and worshipped CHRIST.

Leaving that place he came to Samos, a city of Lycia, where he found many Christians who were tortured and persecuted; and he encouraged them and cheered them. One of the heathens struck him on the face; but CHRISTOPHER only looked at him steadfastly, saying, "If I were not a Christian, I would be avenged of that blow." The king of the country sent soldiers to seize him, and he permitted them to bind him and lead him before their master. The king, when he saw him, was so terrified by his gigantic stature, that he swooned on his throne. When he had recovered, he said, "Who art thou?" and he answered, "Formerly I was called OFFERO, the bearer; but now my name is CHRISTOPHER, for I have borne CHRIST." Then the king, whose name was DAGNUS, ordered him to be carried to prison, and sent two women to allure him to sin, knowing that if he could be seduced to sin, he would soon be enticed to idolatry. But CHRISTOPHER stood firm; and the women, being terrified and awed, fell down and worshipped CHRIST, and were both put to death. And the tyrant, finding it impossible to subdue or to tempt the saint, commanded him to be scourged and tortured, and then beheaded. And, as they led him to death, he knelt down and prayed that those who looked upon him, trusting in GOD the Redeemer, should not suffer from tempest, earthquake, or fire.

Thus did CHRISTOPHER display the greatness of his charity, and the meekness of his spirit; thus he sealed his faith with martyrdom; and it was believed that, in consequence of his prayer, those who beheld the figure of St. CHRISTOPHER were exempt during that day from all perils of earthquake, fire, and flood. The mere sight of his image, that type of strength, was deemed sufficient to inspire with courage those who had to struggle with the evils and casualties of life, and to re-invigorate those who were exhausted by the labors of husbandry. The following is one of the many inscriptions inculcating this belief, and which usually accompanied his effigy: "Whoever shall behold the image of St. CHRISTOPHER, on that day, shall not faint or fall."

Hence, it became a custom to place his image in conspicuous places, to paint it of colossal size on the walls of churches and houses, where it is sometimes seen occupying the whole height of the building, and is visible from a great distance, being considered as a good omen for all those who look upon it. A mountain in Grenada, which is first seen by ships arriving from the African coast, is called San Christobal, in allusion to this poetical superstition.

At Florence, on the façade of the ancient church of San Miniato, *tra-le-Torri*, POLLAJUOLO painted a gigantic figure of St. CHRISTOPHER, about twenty feet in height, which served during many years as a model of form to the artists of his school. MICHAEL ANGELO, when young, copied it several times; it exists no longer. A St. Christopher, thirty-two feet high, was painted at Seville, by MATTEO PEREZ DE ALESIO (A. D. 1584), and all who have travelled in France, Germany, Italy, particularly through the south of Germany and the Venetian States, will remember the colossal figures of St. CHRISTOPHER on the exterior, or some conspicuous part of the interior, of the churches, town-halls, and other sacred or public buildings. These effigies were sometimes painted in vivid colors, often renewed, in order to render them more distinctly visible. On the walls of old English churches, figures of St. CHRISTOPHER were very common. Many of these which had been covered with whitewash, have been recently uncovered.

TEACHERS WANTED.—Wanted immediately, in the Institute at Mount Alban, D. C., two Teachers, to assist the Rector in the work of instruction in the usual branches of a full course of English, Classical, and Mathematical studies, and in the proper care and nurture of the young. A Deacon, and a Candidate for Holy Orders, would be preferred. Apart from such, none but communicants of the Church need apply. To one already in Orders, opportunity will be given to exercise all the functions of his ministry.
Address, Rev. Anthony Ten Broeck, Georgetown, D. C. Ap 16–2t

A YOUNG LADY having had experience in teaching and well qualified to give instruction in Music and French and all the branches of a good English education, is desirous of an engagement in a private family, or Music teacher in a school. Best of references. Address B. C., office of the *Episcopal Recorder*, Phila. Ap 16–3t$

NEWTOWN ACADEMY, located at Newtown, Fairfield county, Conn. J. HOMER FRENCH, Principal, aided by competent and experienced assistants. The Principal receives a limited number of boarding pupils of both sexes into his family. The Summer session will commence on Monday, May 2. Circulars at Stanford & Swords bookstore, 137 Broadway. Ap16–3t$

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.
Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.
For circular, stating terms, &c., address Rev. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y. Ja29–1y

FRANCE & WEDDELL, have just received direct FROM PARIS, a superb stock of rich EMBROIDERIES embracing all the latest novelties. (ap16–3m$) 703 Broadway.

NEW SPRING GOODS.—The subscribers would call the attention of Ladies to their NEW and CHOICE STOCK of DRESS GOODS, in SILKS, TISSUES, Organdies, Bareges, Jaconets, French Prints, &c.
Ap16–3m$ FRANCE & WEDDELL, 703 Broadway.

EPISCOPAL ACADEMY OF CONNECTICUT, Rev. EDWARD BALLARD, Principal. The Summer Term will commence April 28. Pupils are received into the family of the Principal at $60 per term of 14 weeks. Circulars at the bookstore of Stanford & Swords, 137 Broadway.
Cheshire, Ct., Mar. 23. Ap2–4t

GO AND SEE, at Metropolitan Hall, SANFORD'S GREAT NATIONAL PANORAMIC PAINTING OF THE MISSISSIPPI RIVER.—The only Painting ever exhibited of the river from its mouth to the Falls of the St. Anthony, a distance of nearly 3,000 miles. Exhibition every evening at 7½ o'clock. Saturday afternoons at 3 o'clock. Admission 50 cents. Children 25 cents. mar26–1m$
N. B. Schools and children with their parents admitted Saturday afternoons at 12½ cents.

EGYPTIAN ANTIQUITIES NOW EXHIBITING AT THE STUYVESANT INSTITUTE, 659 Broadway.—The rare and valuable collection of Pharonic and Ptolemaic remains just imported direct from Egypt, and formed at great expense by Dr. ABBOTT, during a residence of upwards of twenty years in the East.
This Museum has been visited and highly spoken of by all Oriental Travellers and Savans, and especially by the Right Rev. Bishop Wainwright; Rev. Dr. Hawks; Prof. J. V. C. Smith; Sir Gardiner Wilkinson; Bayle St. John, Esq.; Stewart Poole, Esq.; M. Prisse, in the Revue Archæologique, M. Ampere, &c., &c.
Admission, 50 cents; children half price. Catalogues for sale in the rooms. Open during the day and evening. mar11–3m

SITUATIONS WANTED for two young ladies (sisters), in New York or its immediate vicinity, as resident or visiting governesses; or, having a thorough knowledge of accounts, they would be glad to accept engagements in a respectable Fancy goods or other establishment.
If engaged in teaching, in addition to the usual branches of an English education, they would also give instruction in Monochromatic and Pencil drawing, Music and Fancy works. One of the ladies has been engaged as assistant teacher in a Female Academy, and has subsequently taught school in one of the Western states. Address ANNABELL, office of *The Churchman*, New York. mar26–tf

ST. MATTHEW'S HALL, Port Colden, Warren county, New Jersey. The SUMMER SESSION of this Institution, will commence on the 1st Monday in May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, (three and a half miles from the Central Railroad,) among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited; and they receive constant supervision both in and out of the school rooms.
For circulars containing particulars, as to terms, &c., early application should be made, at the Hall, to the
REV. P. L. JAQUES, Rector.
REFERENCES: The Rt. Rev. G. W. Doane, D.D., LL.D., Burlington; Rev. S. Starr, Trenton; Rev. Alfred Stubbs, New Brunswick; Rev. E. A. Hoffman, Elizabethtown, and Rev. Dr. Watson, Newark, N. J.; Rev. B. Dorr, D.D., Rev. F. Ogilby, R. McCall, Esq., Tobias Wagener, Esq., and J. L. Newbold, Esq., Phila.; Rev. C. H. Halsey, George Catlin, Esq., and Henry Young, Esq., New York. ap16–3m

ST. MARK'S HALL.—CHURCH BOARDING SCHOOL for boys, Orange, N. J., twelve miles by the Morris and Essex Railroad from New York city.
The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange.
mar19–6t REV. S. S. STOCKING, M.A., Rector.

ST. ANNA'S HALL, NORTH ORANGE, N. J., J. D. BERRY, A.M., rector. (Late-President of Shelby College, Ky.)
The *Hall* located on High street, in the central part of Orange so proverbial for salubrity of climate and beauty of mountain scenery, is designed to give the most thorough English, Classical and Ornamental education. As a "Ladies Family Boarding School," it will be *select*, limited in number, controlled by the kindest parental and religious discipline, and a desirable home for pupils.
Modern Languages, Music on Piano, Drawing and Painting will be taught by foreign and native teachers.
Those desiring information as to terms, course of study, references, &c., &c., will address the Rector for a circular.
☞ The next term will commence on Monday, May 2.
REFERENCES BY PERMISSION.
Rt. Rev. G. W. Doane, D.D. LL.D., Burlington, N. J.; Rev. J. L. Blake, D.D., Orange, N. J.; Rev. J. H. Morton, D.D., Phil., Penn.; Rev. J. L. Watson, D.D., Newark, N. J.; Rev. Messrs. Henderson and Southard, Newark, N. J.; Rev. Messrs. Adams, Stocking and Williams, Orange, N. J.; Hon. O. S. Seymour, M.C., Conn.; Dr. Babbitt, President of the Orange Bank; W. H. Vermilye, Cashier of the Orange Bank, and R. L. Patterson, Esq., President of the Mutual Benefit Life Insurance Company, Orange, N. J.
New York City.—Rev. Drs. Seabury, Turner, Haight, Johnson, Price, and Rev. R. Cox. J. W. Mitchell, Esq., No. 75 Nassau street; Gen. F. Pentz, President of the Mechanics Bank Association, Wall street; Floyd Smith, Esq., No. 80 Fourth Avenue; J. Van Norden, Esq., No. 45 Wall street; W. C. Dusenbery, Esq., No. 25 Nassau street. mar19–5t

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.
The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5–tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678**, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1b–1y LUCIUS HART

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

NEW SPRING GOODS.—HITCHCOCK & LEADBEATER, 347 Broadway, corner of Leonard street, have in store, and are daily receiving from auction, new Spring and Summer Goods of the latest Parisian styles, and of the most elegant textures and qualities, including a large stock of the most beautiful FRENCH AND INDIA SILKS, of every desirable style, shade, color and quality, with prices varying to suit purchasers.
CANTON CRAPE SHAWLS, both plain and embroidered, very elegant and cheap. Also, THIBET, and all kinds SUMMER SHAWLS, in every variety of style, quality and price.
BARAGES and SILK TISSUES, a most splendid assortment.
FRENCH MUSLINS and LAWNS, Mouseline de Laines and Barage de Laines in great variety, and of the most elegant styles.
SCOTCH AND FRENCH GINGHAMS, of superior quality, and most desirable styles, at one shilling a yard!
A large and beautiful assortment of goods for LADIES' TRAVELING DRESSES, the handsomest and best for that purpose ever introduced in this market.
MOURNING GOODS of every kind, of the very best quality, most desirable styles, and full THIRTY PER CENT. LOWER in price than the same goods are sold in any mourning store in New York.
LINENS, DAMASKS, NAPKINS, &c., &c., in great variety, including everything in the line of LINEN GOODS for family use.
A large assortment of ladies' fancy goods, such as COLLARS, CRAVATS, GLOVES, HANDKERCHIEFS, &c., in great variety, and of every quality and price.
Lace and Muslin WINDOW DRAPERIES at the very greatest bargains, 30 per cent. lower than usual; and in short everything that a lady or family can want in the line of dry goods.
GENTLEMEN'S Handkerchiefs, Cravats, Gloves, Undershirts, Drawers, and everything in fact in Gentlemen's furnishings, at a very great reduction from the prices of Gentlemen's Furnishing Stores.
☞ Terms, invariably, *cash*—cash on delivery.
☞ One and only one price. "63 mar26–3m$

ÆOLIAN PIANOS.—T. GILBERT & CO'S Piano-Forte Warerooms, 333 Broadway, corner of Anthony street, second floor, New York. Pianos with and without the celebrated Æolian, wholesale and retail. Boudoir or Cottage Pianos, convenient for small rooms; also, second-hand Pianos. Pianos with and without the Æolian, to hire. Melodeons for sale. HORACE WATERS, *Exclusive Agent.*
The attention of the public is invited to the following just notice from the New York *Evangelist:*
T. GILBERT & CO'S ÆOLIAN PIANO-FORTES.—Long familiarity with these instruments enables us to speak with a degree of confidence that we could not otherwise claim, respecting their great merit, and the beauty and adaptedness of the Æolian attachment to some of the best purposes which a musical instrument serves in a Christian family. The instruments are very firmly built, requiring less tuning than any others we know of, and possess remarkable sweetness and purity of tone. Within a few years, great improvements have been made in their manufacture, by which a much stronger and more brilliant tone is secured. In point of depth and richness, as well as in evenness of tone, throughout the entire register, and elasticity of touch, we know not whose manufacture is superior to Gilbert's. Those who have never tried them will be surprised to find such attainments made. The Æolian is soft and delicate, and as well adapted for the voice and for sacred music as the organ itself. In these, also, Mr. Gilbert has been making marked improvements within a few years, so that a delightful fulness and purity of tone has been secured. As an accompaniment to the voice, particularly in the execution of sacred music, we know nothing sweeter, or more useful and applicable than these Æolians. For ourselves, we attach so high a moral value to influences of this sort, that we commend these instruments with great cordiality. We are glad to find them beginning to be so well appreciated. This house has applied about two thousand Æolians in the last eight years. They are now applying ten a week, and are unable to supply the demand. They are furnished at the Wareroom at the same prices as at the Manufactory, and the buyer may feel assured of fair dealing and upright treatment. mar19–1y

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

CLOCKS FOR CHURCHES, Public Buildings, Vestry and Session Rooms, Railroad Stations, Offices, &c. Also Regulators for Jewellers and Astronomical purposes.
The undersigned having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials (for illuminating) similar to those in the City Hall, New York, furnished. Address
SHERRY & BYRAM, Oakland Works, Sag Harbor, New York.
"Mr. Byram has established a reputation as one of the first clock makers in the world.—*Scientific American.* mar1–6m

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
ALFRED MUNROE, } ALFRED MUNROE & CO., 441 Broadway,
WM. D. ABBATT. } (Between Howard and Grand Sts.,) New York.
Jan 1b–1y

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor,
mar 5–tf No. 120 Bleecker street corner Wooster street.

TO TEACHERS.—An experienced teacher, capable of successfully managing the discipline of a flourishing and well-established Boarding School (none other need apply), may find a good situation by addressing Rev. D. BABCOCK, D.D., Ballston Spa, N. Y. mar26–tf

C. S. BOURNE & BROTHER, BILL & EXCHANGE BROKERS, 12 Wall street, New York. CHRISTOPHER S. BOURNE,
ja29–3m FRANCIS BOURNE.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica W. N. Y., MRS. MARY PROAL JUDSON, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

SOMETHING FOR THE YOUNG.—The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.
TERMS—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.
Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. July 17, 1852—tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens'" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrription. mar 5–tf

WORSTED PLUSHES, DAMASKS, MOREENS, &c., suitable for Pulpit and Cushion work. A. W. KELLEY & BROTHER, *Importers and Jobbers*, 36 John street, are constantly receiving from Europe a large and full assortment of the above-named goods, which will be sold low, by the piece or package.
Plushes, fig. and plain, all qualities and colors.
Damasks, 3-4 and 6-4, all colors, from low to fine.
Moreens, crimson, scarlet, drab, green, blue, &c.
Velvets, Cotton Velvets, a full assortment.
Also, Brussels and Tapestry Carpets. Sheetings, Burlaps, Thread Bindings, Gimp, Webbing, &c. ja15–6m

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark.
{ 11 Wall street, New York.

Balance per statement Jan. 1. 1852		$1.381.008 64	
Deduct for losses then unpaid, since paid		32.300 00	1.348.708 64
Nett premiums received during the year 1852,		$474.260 71	
Interest received during the year 1852,		77.578 69	
Total receipts, 1852		$551.839 40	
* Paid losses of the year	$136.372 40		
for purchased policies	30.982 75		
salaries, taxes, postage, &c.	19.071 43		
commissions	28.217 79		
physicians' fees	2.334 72	216.979 09	334.860 31
Balance			$1.683.568 95
Paid on dividend of 1847		$353 44	
" " 1848		3.188 06	
" " 1849		17.919 77	
" " 1850		91.040 09	
" interest on dividends		11.975 47	124.476 83
Nett balance, Jan. 1, 1853			$1.559.092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35.633 24	
Newark City six per cent. Bonds	1.150 00	
Brooklyn " " "	50.000 00	
Albany " " "	25.000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667.849 16	
Real Estate in Newark	17.052 57	
Premium notes drawing 6 per cent. interest	744.143 82	
Loans on scrip	8.468 46	
Premiums, premium notes, and cash in the hands of Agents	9.794 87	1.559.092

Nett accumulation	$1.559.092 12
Amount of dividends and interest paid out of previous accumulations to date	316.616 61
	$1.875.708 73

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.
DIRECTORS AND OFFICERS.
Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Seth Low,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.
ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician.
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: JAMES WARREN, 54 Front street.
2d " " THOMAS P. CUMMINGS, 82 Beaver street.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THOMAS F. FRANK, 67 Varick street.
Treasurer: CHARLES P. BURDETT, 74 South street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
President: ALFRED G. STEVENS, 43 Fulton street.
1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
*Recording " * SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH BELLS.—CHURCH, FACTORY, STEAMBOAT, AND LOCOMOTIVE BELLS constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.
An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.
Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.
All communications promptly attended to.
ANDREW MENEELEY'S SONS.
West Troy, Albany county, N. Y. Mar 5–1y.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN

IS PUBLISHED every SATURDAY, for the Proprietor, at No. 9 Spruce street (up stairs), New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.

marl–p JOHN HECKER, Proprietor.

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